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Ε Π Ι Σ Τ Ο Λ Η.

ST PAUL'S EPISTLE TO THE ROMANS:

WITH NOTES

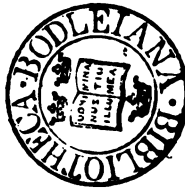
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MACMILLAN AND CO.
Cambridge:
AND 23, HENRIETTA STREET, COVENT GARDEN, LONDON.
M. DCCC. LIX.

107. c. 38.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.



TO
THE SIXTH FORM
PAST AND PRESENT,
OF
HARROW SCHOOL.





PREFACE.

BY dedicating this work to my elder Pupils at Harrow, I hope that I sufficiently indicate what is and what is not to be looked for in it.

A glance at the following pages will show that I enter into no competition with those who have sought to provide the students of Scripture with large materials of theological information, or to guide them through a labyrinth of conflicting interpretations. These are important objects, and learned and able men in our own country are pursuing them. But mine has been a different and a humbler aim. I have set before myself the case of readers who require rather results than processes of investigation, and have sought not so much to argue and to discuss as to interpret and to teach.

I have long felt that there was a work still to be done in connection with the study of Scripture, in which it would be an unspeakable happiness to bear even the humblest part. The interpretation of the Word of God is too apt to degenerate into

a censorship of its human interpreters. Men are satisfied to drink of a very turbid stream who might slake their thirst at the living spring. The *προφήτης*, instead of being the very mouthpiece of the *μάντις*, becomes the mere echo of surrounding *προφῆται*. Gifts are exercised in the collation and comparison of previous commentaries, which would be invaluable if brought to bear immediately on the living oracles themselves.

I believe that, to a mind educated in the study of ancient writers, and a heart disciplined for the pursuit of Divine knowledge, the Scriptures will gradually unfold their own meaning as the reward of a patient and a trustful study. On the other hand, if this process be interfered with by the premature presentation of the opinion of a human commentator, the clearness of the vision will inevitably be disturbed, now by a prepossession, and now by an antipathy, alike inconsistent with the spirit of calm and candid enquiry, and uncongenial to the very climate in which such processes should be carried on.

It will not be supposed that I undervalue the work of those who, in the study and explanation of Scripture, have availed themselves of every help furnished by the labours of those who have gone before them. Such a tone would indeed give little

promise of success in a toil of which the first condition is humility. Still less can I hope that the present commentary on the Epistle to the Romans will afford a specimen of that method of interpretation which I have spoken of as desirable. Its deficiencies are many and obvious. My very anxiety that it should be an independent testimony has necessarily rendered it most incomplete. I have abstained, throughout the whole of its preparation, from all use of the notes or commentaries of others. I have desired to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. For almost eighteen years, at intervals, I have been occupied in this study. Each single note is the result of some honest labour. Every reference, whether in illustration of language or of doctrine, has been minutely examined and deliberately chosen. In some cases, the interpretation given has been selected from amongst several which occurred to me ; selected perhaps after long hesitation, frequent reconsideration, and some changes of mind. When finally chosen, I have nevertheless stated it *alone*, as the conviction of my own judgment, and in the hope that the judgment of others may ratify it. In almost every instance, I have added proof to assertion, deriving that proof invariably from Scripture

itself, and generally from some parallel expression in the writings of the same Apostle.

How often I have seemed to myself to arrive at positive certainty as to the intended sense of some difficult passage, by the help of light thrown upon it from another, it is not for me to say. If I express a thankful hope that it often has been so, let it be for the sake of adding a reverent testimony to the harmony of the Divine Revelation, and to the power and dignity of its enunciation by St Paul.

That that enunciation is made in language deserving to be carefully examined, because, like the language of all intelligent men, it expresses thought, and means what it says, ought not to require to be stated. The idiom of St Paul may differ in some important respects from that of the Attic writers, and yet not be on that account loose or accidental. Hellenistic Greek, if in one aspect a corruption, is in another rather an over-refinement, of the Classical original. Its departures from the purer model are not all provincialisms or vulgarisms. It has laws of its own, and those laws can in some measure be traced and should be studied. And with reference to language generally, it is surely the right of every author, to have his words regarded as intentional and not casual, if they

will bear an intelligible sense in their legitimate construction. One of my principal endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in this Epistle, arranging them, where the case required it, under their various modifications of sense, so as to render (if it might be so) some service to the study of other parts of Scripture. In no instance have I allowed myself to travel, except by actual necessity, from the Scriptural into the Classical field.

On the other hand, St Paul's exposition of Divine truth is ever of what may be called an occasional as opposed to a systematic character. Not accidental, with reference to the inspiration which dictated, or to the Providence which guided and preserved the writing; yet incidental, as regarded its human author, the circumstances which elicited it, and the wants to which it ministered. A man full of faith and of the Holy Ghost addresses himself, in an epistolary form, to a congregation known to him personally or unknown. In the former case, it is natural that his letter should abound in reminiscences of past intercourse, expressions of gratitude for kindnesses received, and of anxiety for the permanence of that work of which he had witnessed the commencement. In the latter case, it is equally natural that he should carry his readers at once

into that region in which his own best and highest life is exercised, assume their communion with him in things felt to be all-important, and expatiate with them, as their guide at once and their companion, among the mysteries, the revealed secrets, of the very world to come. The Epistle to the Romans is of the latter order. This congregation was one which St Paul had not yet visited. In an Epistle therefore addressed to it we should expect general topics to predominate over personal. But an Epistle, whatever be its subject, and to whomsoever it may be addressed, is an Epistle, a letter, still. It differs essentially from every other kind of writing; from a speech, from a discourse, from a treatise, from a meditation. We must scarcely attempt to divide it into sections. We must scarcely imagine it to have been written upon a preconceived plan. We expect in it sequence, not system; coherence, not composition. It is enough if each sentence, each topic, flows easily out of the preceding; if every thought suggests the next which follows, by a train not of elaborate reasoning, but of natural association. Taking it as it is, we may show its connection, we may trace its argument; but we mar its beauty, and we miss its meaning, if we reduce it to a framework of premeditated heads and formal subdivisions.

While therefore I have laboured, even at the risk of some repetition, to follow from step to step both the substance and the language of this Epistle, I have abstained from any attempt to give, whether beforehand or afterwards, a detailed analysis of its contents.

A life of almost incessant practical labour affords little room for studies which, to be worth anything, ought to be prolonged and continuous. Nevertheless I cherish the hope that I may yet add something to this work ; something, at all events, to correct its errors ; something, it may be, to carry a similar process into another Epistle of St Paul.

For the present, I would commend this portion of my undertaking to the use of those for whom it is specially designed.

I desire to record my impression, derived from the experience of many years, that the Epistles of the New Testament, no less than the Gospels, are capable of furnishing useful and solid instruction to the highest classes of our Public Schools. If they are taught accurately, not controversially ; positively, not negatively ; authoritatively, yet not dogmatically ; taught with close and constant reference to their literal meaning, to the connection of their parts, to the sequence of their argument, as well as to their moral and spiritual instruction ; they

will interest, they will inform, they will elevate ; they will inspire a reverence for Scripture never to be discarded, they will awaken a desire to drink more deeply of the Word of God, certain hereafter to be gratified and fulfilled.

There are also Christian laymen, who would gladly study the New Testament in its original Greek, if they could find a guide neither verbose nor disputatious; contented to give the true, without expressly negating every erroneous interpretation ; avoiding theological technicalities, and yet telling them, distinctly and accurately, what St Paul himself wrote upon topics of paramount and unchangeable interest. To minister in any manner to the wants of such students of Scripture would be its own reward.

I will not disguise my hope that this publication may possibly, in some few instances, be of use even to a different class of readers. My own special study of the Epistle to the Romans began in preparation for expository Sermons, delivered weekly, during 1842 and the two following years, in St Martin's Church at Leicester. If I could indulge the expectation that these Notes might aid a similar plan in some other Parish, furnishing a brother Clergyman, whose strength and time may be too heavily tasked to leave much room for independent research,

with the bare elements of exposition, to be clothed by his own experience and zeal with the better part of all preaching, its sympathy and its exhortation ; I should indeed feel that I had reaped an abundant harvest, for which no words of mine could adequately express my thankfulness.

For the text of this Edition of the Epistle to the Romans I am indebted to my friend the Rev. B. F. Westcott, M.A., late Fellow of Trinity College, Cambridge; whose name will be a sufficient guarantee for the learning, accuracy, and ability with which that most important part of the work has been performed. Mr Westcott has thus allowed me to anticipate (with regard to this Epistle) the publication of that complete recension of the text of the New Testament, on which he has been for some time engaged. For everything connected with the text (except indeed the punctuation) Mr Westcott has kindly permitted me to make him responsible. The principles on which his revision has been made will be found clearly stated in his own words which follow.

SEVENOAKS,
August 6, 1859.

"It has been our¹ object to give a text which contains what appear to be the exact words of the Apostle, even in points of orthography, simply from the consideration of the evidence, without paying any regard to the *textus receptus* or to any other standard. With this object we have made use of every kind of evidence, external and internal, not confining ourselves to authorities of a particular date, nor disregarding considerations of style and language. Without attempting to fix very rigidly the limits of the different groups or 'families' into which the external evidence—MSS., Versions, Quotations—may be divided, any one who has analysed the various readings in a few chapters of the New Testament, will see that, as a general rule, certain authorities have a kindred character. This being so, it is necessary to estimate the relative value of the different *groups* of authorities as well as of the *individual* authorities themselves; and the *group* which represents the most ancient text must, without doubt, have the greatest weight, the most ancient text being determined, in the first instance, purely historically. If all the authorities which this class includes—manuscripts of various dates from the 4th to the 14th or 15th century, the oldest versions, the earliest quotations—are unanimous, then the text may be considered certain, and the variations which exist can (in point of fact) be traced to some well-known cause of corruption. When, however, the members of the highest class differ among themselves, then problems of various difficulty arise

¹ In the revision of the text I have been throughout in constant communication with the Rev. Fenton J. A. Hort, M.A., without whose help I should not have undertaken the task. Though Mr Hort is not answerable for every reading which is adopted, I believe that our points of difference are not more than two or three. I owe to Mr Hort particularly a sense of the importance of the various readings in iv. 1 (*om. εὐηκέναι*), and xiii. 5 (*ἀνδραγαθὴ ὑποδόσεσθε*), and of a change of accent in *κρίνει* for *κρυέει* in ii. 16.

which do not admit of any uniform mechanical solution. It frequently happens that a various reading is confined to one of the subsidiary groups which are formed within the main group—to Western authorities, for instance, in conflict with all others, or that it is an obvious gloss, or an interpolation, or a transitional reading, and when this is so, there can be little doubt as to the decision. But sometimes the authorities are so divided that an absolute judgment is at present impossible. Either a most important Greek MS. stands nearly alone, and yet is supported by strong internal evidence; or internal evidence is against the best attested reading; or the variations are such that they point to a corruption anterior to existing authorities. In such cases, and they are comparatively very rare, the alternative readings are always given in the margin, so that every reading is noticed which seems to have a *bonâ fide* claim to be considered as part of the true text. Other readings have an interest from peculiar causes, as illustrating, for instance, either the source or the progress or the limits of a corruption. To notice these particularly would render it necessary to enter into details foreign to the present work; but the student will find (on reference to any critical apparatus) examples worthy of attentive consideration in the following passages of the Epistle: i. 32; ii. 17 (*ιδέ*); iii. 5 (*κατὰ ἀνθρώπων*); 9; iv. 25 (*δικαιοσύνην*); v. 16 (*ἀμαρτήματος*); vii. 6 (*τ. ν. τοῦ θανάτου*); 25 (*εὐχαριστῶ*); viii. 1; 24; xii. 11 (*τῷ καιρῷ*); 13 (*ταῖς μνείαις*); xiii. 12 (*τὰ ἔργα τ. φ.*); xiv. 6; xv. 24; 32; xvi. 17, 18.

“The only passage in the Epistle which presents any critical difficulties of a peculiar character is the great doxology which is found in the mass of later MSS. at the end of Chap. xiv., and in the most ancient at the end of Chap. xvi. This difference of position is evidently the result of some earlier variation, of which traces remain in intermediate readings, for the doxology is inserted by some MSS. in *both*

places; and in two (or three) it is omitted entirely. And yet further the variations which exist in xvi. 20, 24, point to successive attempts to harmonize it with the form of the context. In several respects the passage offers an analogy to the famous *pericope*, John vii. 53—viii. 12, but, with this difference, that internal evidence is decisive as to its Pauline origin. Whether it may be possible that the Epistle proceeded in two forms from the Apostle's hands, the one closing with Chap. xiv. and the doxology, the other extended by the addition of the two last chapters after the omission of the doxology, or whether any other more satisfactory explanation can be offered of the phenomena of omission, repetition, transposition, authenticity, must be left for further investigation.

“Many points of orthography, such as the spelling of compounds of *σύν* and *έν*, must be regarded as still unsettled. The best MSS. do not in all cases observe a uniform rule, and some of those which most constantly preserve the *ν*, contain such singular mistakes from sound in other cases, that it would be rash to trust to their authority alone. For similar reasons I have not gone so far in admitting other orthographical peculiarities (as *λίμμα*, *έφ' έλπιδι*, *έραννάω*) as the evidence of MSS. in particular passages would justify, though it is possible that the orthography of the same writer might vary in some words in the course of a long Epistle.”

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ΠΑΥΛΟΣ, δούλος Χριστοῦ Ἰησοῦ, κλητὸς Ἰ. ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ 2 προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενο- 3 μένου ἐκ σπέρματος Δανεῖδ κατὰ σάρκα, τοῦ 4 ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα

i. i. Ἰησοῦ Χριστοῦ.

Ι. Ι. Κλητὸς ἀπόστολος] so 1 Cor. i. 1: *a commissioned Apostle*: one appointed by regular summons; opposed to *self-constituted*. Heb. v. 4: οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλ' ὁ καλούμενος ὑπὸ τοῦ Θεοῦ.

ἀφωρισμένος εἰς] Acts xiii. 2: εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. Gal. i. 15: ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου... ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. Cf. Levit. xx. 26.

3. περὶ τοῦ] depends upon εὐαγγέλιον.

4. ὀρισθέντος... ἐξ ἀναστάσεως] *definitely marked out as*,

&c. Act. x. 42: αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. Act. xvii. 31: ἐν ἀνδρὶ ᾧ ὤρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

ἐν δυνάμει] *in* (by the exercise of) *power*: with ὀρισθέντος. 2 Cor. xiii. 4: ζῆ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

κατὰ πνεῦμα ἀγωγῆς] *by the operation of a Spirit of holiness—the Holy Spirit*. For this use of κατὰ, see 1 Cor. xii. 8: ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα. Eph. ii. 2: περιεπατήσατε... κατὰ τὸν ἄρχοντα

ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς 7 ἔστ' ἐ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ· πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

κ.τ.λ. explained by τοῦ νῦν ἐνεργούντος ἐν τοῖς νίοις τῆς ἀπειθείας. For the sense, compare viii. 11, where the Holy Spirit is spoken of as the agent (or, if διὰ τὸ ἐνοικοῦν πνεῦμα is the true reading, the cause) of the resurrection of Christians, as here of Christ: ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. The Holy Spirit is the energy of God: the work of creation is connected with Him in Gen. i. 2; and the constant renewal of animal life in Psalm civ. 30.

5. χάριν καὶ ἀποστολὴν] xv. 15: τὴν χάριν τὴν δοθεῖσάν μοι ...εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη. Eph. iii. 8: ἔμοι...ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι κ.τ.λ. εἰς ὑπακοὴν κ.τ.λ.] i. e. εἰς τὸ πάντα τὰ ἔθνη ὑπακούειν τῇ πίστει. xv. 18: εἰς ὑπακοὴν ἔθνων. xvi. 26: μυστηρίου...εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος.

ὑπὲρ] depends upon ἐλάβομεν χ. κ. ἀ.

ὀνόματος] the name of a person is that which brings him before the mind as all that he is; and is often used in Scripture as a summary of the character or qualities. See Exod. xxxiii. 19. xxxiv. 5—7: LXX. καὶ ἐκάλεσε τῷ ὀνόματι Κυρίου...Κύριος ὁ Θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός κ.τ.λ. Joh. xii. 28: Πάτερ, δόξασόν σου τὸ ὄνομα· manifest Thyself as that which Thou art: &c. Thus the name of Christ is Christ such as He is. Joh. xx. 31: ζῶν ἔχῃτε ἐν τῷ ὀνόματι αὐτοῦ.

6. ἐν οἷς] sc. ἐν τοῖς ἔθνεσιν· and therefore amongst those to whom my commission extends.

7. κλητοῖς ἀγίοις] persons consecrated or set apart for God by His own special summons. So 1 Cor. i. 2. For κλητός, see note on v. 1. ἅγιος (from ἄζομαι, to stand in awe of, through ἄγος, the object of such awe) is one consecrated, the opposite of κοινός, which is (like βέβηλος) open to any one. Thus 1 Pet. ii. 9, in two parallel clauses, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· a consecrated

ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ 8
Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις
ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. μάρ- 9
τυς γάρ μου ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ
πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ,
ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιούμαι, πάντοτε
ἐπὶ τῶν προσευχῶν μου δεόμενος εἰ πως ἤδη 10
ποτὲ εὐδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ
ἐλθεῖν πρὸς ὑμᾶς. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα 11

race, a people unto acquisition
(i. e. *whom God wills to make*
His own): cf. Lev. xx. 26: LXX.
καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός
εἰμι κύριος ὁ Θεὸς ὑμῶν, ὁ ἀφορίσας
ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναί
μοι. For the combination of
κλητὸς and ἅγιος, see Heb. iii. 1:
ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου
μέτοχοι. And for the sense, 2
Thess. ii. 13, 14: εἴλατο ὑμᾶς ὁ
Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν
ἀγιασμῷ πνεύματος καὶ πίστει
ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ
τοῦ εὐαγγελίου ἡμῶν.

χάρις] *free favour*: opposed
alike to ὀργή and to ὀφείλημα.
See iv. 4.

8. ἡ πίστις ὑμῶν] 1 Thess.
i. 8: ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν
ἐξελέλυθεν.

ἐν ὅλῳ τῷ κόσμῳ] St Paul
himself had already preached

ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι
τοῦ Ἰλλυρικοῦ· xv. 19. And a
very few years later he speaks
of the Gospel as *κηρυχθέντος ἐν*
πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρα-
νόν· Col. i. 23. Thus early was
the charge approximately ful-
filled, *πορευθέντες εἰς τὸν κόσμον*
ἅπαντα κηρύξατε τὸ εὐαγγέλιον
πάσῃ τῇ κτίσει (Mar. xvi. 15).

9. ᾧ λατρεύω] *to whom the*
sacrificial worship which I offer
(for λατρεύω, see Heb. viii. 5. ix.
1, 6, 9. x. 2. xiii. 10.) *is not car-*
nal and formal, like the rites
of the Jewish law, *but inward*
and spiritual (ἐν τῷ πνεύματί
μου), *namely, the devotion of my-*
self to the preaching of the Go-
spel of His Son. Phil. iii. 3:
ἡμεῖς γὰρ ἐσμεν ἡ περιτομή (the
circumcised nation) οἱ πνεύματι
Θεῷ λατρεύοντες κ.τ.λ.

τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στη-
 12 ριχθῆναι ὑμᾶς· τοῦτο δέ ἐστιν, συναπαρκτηθῆ-
 ναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν
 13 τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
 ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ
 ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ
 καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
 14 Ἑλληνσὶν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοή-
 15 τοις ὀφειλέτης εἰμί· οὕτως τὸ κατ' ἐμὲ πρό-
 θυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.
 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις

11. χάρισμα πνευματικόν] may include the miraculous gifts, for the communication of which the presence of an Apostle seems ordinarily to have been necessary; see Act. viii. 14—17: but more generally, any kind of spiritual blessing—increased knowledge, hope, strength, &c. See the next verse, στηριχθῆναι, συναπαρκτηθῆναι· also συναναπαύσωμαι, in xv. 32.

13. καὶ ἐκωλύθην] exactly as in 1 Thess. ii. 18: ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. See xv. 22.

14. Ἑλληνσὶν τε...ἀνοήτοις] civilized and uncivilized, intellectual and unintellectual: men (1) of all races, and (2) of all capacities. The parallelism of Ἑλληνσιν and σοφοῖς here recalls Ἑλλήνες σοφίαν ζητοῦσιν in 1 Cor.

i. 22.

ὀφειλέτης] 1 Cor. ix. 16: ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπικείται.

15. τὸ κατ' ἐμὲ πρόθυμον] my part is ready.

16. οὐ γὰρ κ.τ.λ.] This verse is the starting-point to the whole of the doctrinal part of the Epistle. *The Gospel is the power of God, His powerful and effectual instrument, for bringing to salvation every one who believes it. How does it effect this? It reveals God's offer of δικαιοσύνη (v. 17). But why is this needed? Because God's wrath is upon sin (v. 18); and all have sinned: the Gentiles universally (vv. 19—32); the Jews no less fatally (ii. 1—iii. 20). Thus needed, what is the offer? This question is*

γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. δικαιο- 17
σύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ
πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ
δίκαιος ἐκ πίστεως ζήσεται.

Hab. ii. 4.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ 18

17. *om. πρῶτον.*

answered in the remainder of chap. iii. The gratuitous character of the offer is vindicated and illustrated by the language even of the Old Testament Scriptures (chap. iv.). The "power" of this instrument of salvation is enlarged upon, with some digressions, in chapters v. to viii. The bearing of the Gospel upon the Jewish nation is the general subject of the three following chapters. And the 12th enters upon the practical consequences of the doctrine already opened.

δύναμις Θεοῦ] 1 Cor. i. 18; ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν.

Ἰουδαίῳ τε πρῶτον] Luc. xxiv. 47: εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ. Acts xiii. 46; ὑμῖν ἦν ἀναγκαῖον πρῶτον λαλῆσαι τὸν λόγον τοῦ Θεοῦ κ.τ.λ.

17. δικαιοσύνη γὰρ Θεοῦ] See the fuller statement in chap. iii. 21, &c. The form of the word, δικαιοσύνη, not δικαίωσις (which occurs only in iv. 25 and v. 18),

shows that its strict meaning is *the state or character of one who is δίκαιος* in God's sight; the addition of Θεοῦ showing that that this state is the gift of God, and not earned by man: *a righteousness of God; i. e. a plan devised by God for man to be just before Him.*

ἐκ πίστεως εἰς πίστιν] *by faith to faith*: a state *originating* and *resulting* in faith; beginning and ending with faith; depending on faith from first to last. The *form* of expression resembles 2 Cor. iii. 18: ἀπὸ δόξης εἰς δόξαν.

18. ἀποκαλύπτεται γὰρ] Observe the steps here marked: 1. knowledge abused (vv. 18—20); 2. ignorance and unbelief (21—23); 3. gross corruption (24—27); 4. judicial hardness (28—32).

γὰρ] See note on v. 16. He has spoken of σωτηρία: but what need of it? what danger impends? The answer is, *God has revealed His purpose of punishing sin, all sin.*

ἀπ' οὐρανοῦ] Heb. xii. 25: τὸν

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
 19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ
 γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ
 20 Θεὸς γὰρ αὐτοῖς ἐφάνερωσεν. τὰ γὰρ ἀόρατα
 αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοού-
 μενα καθοράται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ
 θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,
 21 διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν
 ἢ ἡυχάριστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς

ἀπ' οὐρανῶν [χρηματίζοντα]· ex-
 plained further by 1 Pet. i. 12:
 τῶν εὐαγγελισαμένων ὑμᾶς ἐν
 πνεύματι ἀγίῳ ἀποσταλέντι ἀπ'
 οὐρανοῦ.

πᾶσαν] wherever found, in
 Jew or Gentile.

ἀσέβειαν καὶ ἀδικίαν] *sin a-*
gainst God and sin against men.

τῶν τὴν ἀλήθειαν] *who possess*
the truth (in the sense explained
 by vv. 19, 20) *in unrighteousness*;
 who know, or might know, some-
 thing of the true character of
 God, and yet live in defiance of
 Him: for κατέχειν thus under-
 stood, see 1 Cor. vii. 30: καὶ οἱ
 ἀγοράζοντες ὡς μὴ κατέχοντες.
 2 Cor. vi. 10: ὡς μηδὲν ἔχοντες
 καὶ πάντα κατέχοντες. The sense
 of *hindering* (as in 2 Thess. ii. 6,
 7) seems less appropriate here.

19. διότι] *I say*, "*possess*
the truth," *because*, &c.

φανερόν ἐστιν] See Psalm. xix.
 1—4. Act. xiv. 17: οὐκ ἀμάρτυ-

ρον ἑαυτὸν ἀφῆκεν ἀγαθουργῶν
 κ.τ.λ. *What may be known of*
God is manifest among them, but
 they will not see it.

20. ἀπὸ κτίσεως κόσμου] *from*,
 i. e. as the source of information:
 so Matt. vii. 16, 20: ἀπὸ τῶν
 καρπῶν αὐτῶν ἐπιγνώσεσθε αὐ-
 τοὺς. In Mar. x. 6 and 2 Pet.
 iii. 4 (ἀπ' ἀρχῆς κτίσεως) ἀπὸ is
since.

δύναμις καὶ θειότης] 2 Pet. i.
 3: τῆς θείας δυνάμεως αὐτοῦ.

21. οὐχ ὡς Θεὸν ἐδόξασαν]
 δοξάζειν is i. q. δόξαν διδόναι τινί,
to give or ascribe δόξα to: they
did not, either in worship or
 conduct, *recognize the perfection*,
 as manifested in His works, *of*
God's character.

ἐδόξασαν ἢ ἡυχάριστησαν]
 Psalm. l. 23: LXX. θυσία αἰ-
 νέσεως δοξάσει με.

ἐματαιώθησαν ἐν τοῖς] Eph. iv.
 17: τὰ λοιπὰ ἔθνη περιπατεῖ ἐν
 ματαιότητι τοῦ νοῦς αὐτῶν.

διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος
αὐτῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράν- 22
θησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου 23
Θεοῦ ἐν ὁμοιώματι εἰκόνας φθαρτοῦ ἀνθρώπου Pa. cvi. 20.
καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. διὸ 24
παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν
καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι
τὰ σώματα αὐτῶν ἐν αὐτοῖς, οἵτινες μετήλλα- 25
ξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ
ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ

ἐσκοτίσθη] Eph. iv. 18: ἐσκο-
τισμένοι τῇ διανοίᾳ.

22. σοφοὶ ἐμωράνθησαν] 1 Cor.
i. 20: οὐχὶ ἐμώρηνεν ὁ Θεὸς τὴν
σοφίαν τοῦ κόσμου; cf. Matt. v.
13: ἐὰν δὲ τὸ ἅλας μωρανθῇ κ.τ.λ.

23. ἥλλαξαν...ἐν] *exchanged*
...for: in the sense of ἀλλάσσειν
τινός, ἀντὶ τινός, or (rarely) τινί,
in classical Greek: see v. 25,
μετήλλαξαν τὴν ἀ. ἐν τῷ ψ.

δόξαν] *manifestation of ex-*
cellence: perfection in manifesta-
tion. Joh. ii. 11: ταύτην ἐποίησεν
ἀρχὴν τῶν σημείων ὁ Ἰησοῦς...
καὶ ἐφάνηρυσεν τὴν δόξαν αὐτοῦ
κ.τ.λ.

24. παρέδωκεν] *surrendered,*
handed them over, gave them up
to, &c. i.e. ceased to restrain
them by the strivings of con-
science; left them to themselves:
see v. 28. In Eph. iv. 19, the *pre-*
ceding step, their surrender of
themselves to evil, is similarly

expressed: οἵτινες ἀπηλλαγμένοι
ἐαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ
εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν
πλεονεξίᾳ.

25. οἵτινες] *because they:* the
judicial hardness described above
is the punishment of idolatry.

μετήλλαξαν] *exchanged the*
reality of God for that which is
a lie. Truth is that which is; a
lie (ψεῦδος) is that which is not;
that which has no real exist-
ence: hence the latter is often
in Scripture the name for an
idol. Es. xlv. 20. Jer. x. 14:
LXX. ψευδὴ [ψεύδη] ἐχώνευσεν·
οὐκ ἔστι πνεῦμα ἐν αὐτοῖς. 1 Cor.
viii. 4: οἶδαμεν ὅτι οὐδὲν εἰδωλον
ἐν κόσμῳ· *an idol is a nonentity,*
so far as it is an object of wor-
ship; it is a stone or a block of
wood, and nothing more.

ἐσεβάσθησαν] thus *σεβασμα*
is an *object* of worship: Act xvii.
23: ἀναθεωρῶν τὰ σεβάσματα

τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶ-
 26 νας· ἀμήν. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς
 εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
 μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ
 27 φύσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες ἀφέντες τὴν
 φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ
 ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν
 τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντι-
 μισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς
 28 ἀπολαμβάνοντες. καὶ καθὼς οὐκ ἐδοκίμασαν τὸν
 Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ
 Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
 29 πεπληρωμένους πάσῃ ἀδικίᾳ κακία πονηρία πλε-

27. om. δὲ v. leg. τε.

29. πονηρία πλεονεξία κακία v. κακία πορνεία πλεονεξία.

ὑμῶν. 2 Thess. ii. 4: λεγόμενον
 Θεὸν ἢ σέβασμα.

τῇ κτίσει] *the creation*: κτίσις
 is (1) the act of creating; (2) the
universe of created being, as viii.
 19—22, &c.; (3) like κτίσμα (which
 occurs in 1 Tim. iv. 4. Jac. i. 18.
 Apoc. v. 13. viii. 9), a created
 thing, as viii. 39. Heb. iv. 13.

εὐλογητὸς εἰς τοὺς αἰῶνας] ix.
 5. 2 Cor. xi. 31.

28. οὐκ ἐδοκίμασαν] *did not*
approve, judge fit, choose: for
 δοκιμάζειν, i. q. *probare* in its
 two senses of *prove* and *approve*,
 see note on ii. 18.

ἀδόκιμον] *δόκιμος* is *approved*
on examination: ἀδόκιμος *reject-*

ed on trial; as, e.g., *dross* by a
 goldsmith, or a man of bad cha-
 racter by a judge; hence *refuse*,
worthless, lost. See Jer. vi. 30.
 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim.
 iii. 8. Tit. i. 16. There is an
 apparent contrast between ἀδό-
 κιμον and ἐδοκίμασαν as they *re-*
fused to retain the knowledge of
God, so God gave them over to a
refuse (reprobate) mind.

29—31. Five of the terms
 here applied to the heathen
 world (and in substance several
 others) are found in 2 Tim. iii. 2,
 3, in the description of a pre-
 dicted corruption of the Church
 itself: ἀλαζόνες, ὑπερήφανοι, γο-

ονεξία, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοη-
θείας, ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὕ- 30
βριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κα-
κῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, 31
ἀστόργους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα 32
τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσ-
σοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποι-
οῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρί- II. 1

32. ἐπιγινώσκοντες.

νεῦσιν ἀπειθεῖς, ἄστοργοι, ἄσπονδοι. Of so little avail is nominal Christianity even in checking the worst passions.

κακία, πονηρία... κακοηθείας]
viciousness, knavery... spiteful-
ness.

32. δικαίωμα] from δικαίω, *to make δίκαιον* of things, *to deem just, to claim as a right, to require*: of persons, *to make just, whether by acquitting of blame, or by punishing and so cancelling crime*: hence (1) *a thing deemed just, whether decision (of condemnation, as v. 16), requirement (ii. 26. viii. 4), or ordinance (Luc. i. 6. Heb. ix. 1, 10)*; (2) *a righteous act (v. 18; Apoc. xix. 8)*.

οὐ μόνον] to do wrong implies less depravity than to take pleasure in the wrong-doing of others.

II. I. Διὸ ἀναπολόγητος εἶ
Transition to the Jews. They too need salvation. For (1) the Law will not save them by the mere possession of it. Yet (2) they have in fact no plea but the possession of it; for they do not obey it. The first of these points is a matter of argument; the second of fact. The argument is conducted by (α) a statement of the process of God's judgment (5—16); its extent, character, and criterion; (β) the consideration of the manifest inconsistency and folly of boasting of God's law without obeying it (17—24), and the certainty that in the sight of a heart-searching God nothing but what is heart-deep can avail anything (25—29). The second point, the fact of their being disobedient, though already anticipated in this chap-

νων. ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατα-
 2 κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἶδαμεν
 δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν
 3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. λογίζῃ δὲ
 τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
 · πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ
 4 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστό-
 τητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
 καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ
 5 εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά
 σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
 ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-

ter (as in vv. 24, 27), is proved, or rather illustrated, in the next (iii. 9—20).

διό] *because the foregoing statement is true*, in its main features, of all, Jews and Gentiles: ὧ ἄνθρωπε πᾶς ὁ κ.

τὸν ἕτερον] *the other member in any relation in which a man can stand towards a fellow-man: thy fellow or neighbour: xiii. 8. 1 Cor. vi. 1. x. 24. Gal. vi. 4. &c.*

2. οἶδαμεν] (1) by reason and conscience: *shall not the Judge of all the earth do right?* (2) by revelation: the whole tenor of which is, that God looks on the heart, and judges, as it is added, κατὰ ἀλήθειαν.

κατὰ ἀλήθειαν] *according to reality; the opposite of κατ' ὄψιν (Joh. vii. 24), and of προσ-*

ωποληψία (v. 11).

τὰ τοιαῦτα] see i. 21—32.

3, 4. λογίζῃ δέ] *dost thou deliberately calculate upon impiety? or dost thou think scorn of God's mercy?*

ἄγει] *is leading; i.e. is designed and calculated to lead:* see 2 Pet. iii. 9: μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

5. ἐν ἡμέρᾳ] *against (in preparation for) a day of wrath.* For this use of ἐν (literally, *so as to be in, result in, take effect in*) see note on v. 16; and cf. 1 Thess. v. 23: ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. Jac. v. 3, 5: ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις....ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

κρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἐκάστῳ κατὰ 6 Προτ. xxiv.
12.
τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου 7
ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦ-
σιν, ζῶν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας καὶ ἀπει- 8
θοῦσιν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργή
καὶ θυμός, θλίψις καὶ στενοχωρία, ἐπὶ πάσαν 9
ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· δόξα δὲ καὶ 10
τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγα-
θόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. οὐ γάρ 11
ἐστὶν προσωποληψία παρὰ τῷ Θεῷ. ὅσοι γὰρ 12
ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ

8. ἀπ. μὲν τ. ἀ.

ye have fattened yourselves like animals for a day of slaughter.

6. ἀποδώσει] *will give back*: thus 2 Cor. v. 10: ἵνα κομίσῃται (*may receive back*) ἕκαστος...πρὸς ᾧ ἔπραξεν. The idea expressed is that of *exact*, and as it were *natural, retribution*. See Gal. vi. 7, 8: ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

8. ἐριθείας] from ἐριθος (*a hireling*), ἐριθεύεσθαι (*to play the hireling, intriguer, canvasser*): hence *party-spirit, faction*, &c.; 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. Jac. iii. 14, 16. For the form of expression, οἱ ἐξ ἐ, compare οἱ ἐκ περιτομῆς (iv. 12), οἱ ἐκ νόμου (iv. 14), οἱ ἐκ πίστεως (Gal. iii. 9), &c.

9. θυμός καὶ ὀργή] sc. ἔσται. πρῶτον] *in the very first place*; so far from his being *empted*.

11. προσωποληψία] *acceptance of (satisfaction in) the outward appearance*, as opposed to the inward reality: thus πρόσωπον λαμβάνειν (Luc. xx. 21. Gal. ii. 6), εἰς πρόσωπον βλέπειν (Matt. xxii. 16. Mar. xii. 14), τὰ κατὰ πρόσωπον βλέπειν (2 Cor. x. 7), πρόσωπα θαυμάζειν (Jud. 16), προσωπολήπτης (Act. x. 34), προσωποληπτὴν (Jac. ii. 9).

12. ἀνόμως] *apart from law*; not being under any *special law*, as, e.g., that of Moses: ἄνομος (usually *lawless, transgressing law*) is sometimes *without law*,

ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·
 13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ,
 14 ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν

13. om. τῷ.

not under law, and so Gentile:
 Act. ii. 23: διὰ χειρῶν ἀνόμων
(by means of Gentile hands):
 1 Cor. ix. 21: τοῖς ἀνόμοις ὡς
 ἄνομος.

ἥμαρτον] i. e. against the light
 of nature (i. 19, 20) and con-
 science (v. 15).

ἀνόμως καί] *as their sin was*
not the breach of any special law,
but only of that which is common
to man; so their ruin will be in-
dependent of the sanctions of any
special law; it will be only the
natural and necessary conse-
quence of the rebellion of a crea-
ture against the Creator.

ἐν νόμῳ] *under a law, i. e. a*
direct revelation of duty.

διὰ νόμου] *by a law, i. e. by*
the application to their case of
the rule laid down for them in
any particular revelation under
which they live: see Joh. xii.
48: ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος
κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

13. νόμου...νόμου] *not τοῦ*
ν.: a general principle, applica-
ble not to the law of Moses only,
but to all cases: obedience, not
privilege, is the criterion of
judgment.

14. ὅταν γάρ] *I say that there*
may be hearers of a law who
are not doers of it: I go further,
and say that there may be doers
of a law who are not hearers of
it: for whenever Gentiles who do
not possess a law, i. e. an express
revelation of duty, do by nature,
without revelation, the things of
such (τοῦ) law, the things which
God's law, if they possessed it,
would prescribe to them, these,
though they do not possess a law,
are a law to themselves: to them
belongs, so far as their know-
ledge extends, both the advan-
tage and the responsibility of
persons living under a Divine
law: because they show the pur-
port of the law to be written on
their hearts, though not on ma-
terial tablets like those of the
Ten Commandments; their own
conscience testifying with it, and
not only conscience, but also,
between each other, in their mu-
tual relations and dealings, their
reasonings and judgments upon
each other's conduct, whether in
the form of accusation or even of
defence; in preparation for a
day when God shall judge, &c.

γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ 15 νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ

ἔθνη] *Gentiles*, whether nationally or individually. The word ἔθνικός is rarely used: only in Matt. v. 47. vi. 7. xviii. 17. 3 Joh. 7. ἔθνη is found, in the sense of *Gentiles* individually, e.g., in 1 Cor. xii. 2: οἴδατε ὅτι ἔθνη ἦτε. Gal. ii. 12: μετὰ τῶν ἐθνῶν συνήσθιεν.

φύσει] i. e. without a special revelation of truth and duty.

τὰ τοῦ νόμου ποιῶσιν] (1) in certain cases, though rare and exceptional (such as those of Melchizedec, Job, &c.), *by holy lives*, under the guidance of conscience enlightened by primitive tradition or in other ways apart from direct revelation to their nation or themselves: (2) in a far lower sense, by the instinctive reverence felt in all ages and countries for good and right, however little adhered to in personal conduct; and, springing out of this, just laws and institutions of all kinds, testifying for good.

μὴ ἔχοντες] *though they have not*: the Hellenistic use of μὴ with the participle includes the

various ideas of *because not, though not, &c.* as well as the classical *if not*: see note on iv. 19.

15. οἵτινες] *because they*: as i. 25.

τὸ ἔργον τ. ν.] *the work of the law*; that which it is its *business* to teach and enforce; its *purport*.

καρδίαις] used of the *mind* (not of the *affections* only) in Scripture: as Matt. xiii. 15. Mar. ii. 6. Luc. iii. 15. Joh. xii. 40. &c.

συμμαρτυρούσης] i. e. τῷ ἔργῳ τοῦ νόμου: thus ix. 1: συμμαρτυρούσης μοι τῆς συνειδήσεώς μου: also viii. 16.

συνειδήσεως] *consciousness, conscience*; not found in the Gospels [except John viii. 9]; first used by St Paul, in Act. xxiii. 1. xxiv. 16; frequent in his Epistles, especially in 1 Cor.; used also in 1 Pet. ii. 19. iii. 16, 21.

μεταξὺ ἀλλήλων] *between each other*; as distinguished from the personal and secret witness of the individual conscience.

τῶν λογισμῶν] *their reasonings and judgments upon each other's conduct, in the way of accusation or even of defence*;

16 ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς τὰ
 κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου
 17 διὰ Ἰησοῦ Χριστοῦ. εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ
 18 καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν Θεῷ καὶ
 γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέ-

16. ἡμέρα ᾗ.

e.g., in the formation and expression of opinions, distribution of rewards and infliction of punishments, &c. The word λογισμός occurs in 2 Cor. x. 5.

κατηγορούντων ἢ καὶ ἀ.] these participles may be considered as subordinate and parenthetical to a *main* participle συμμαρτυρούντων. We shall thus have the statement that the law written on the heart of man, apart from revelation, has two concurrent testimonies borne to it; 1st, that of the individual conscience; 2ndly, that of public opinion, as expressed in judgments upon the conduct of others; and all this, in anticipation of a day of Divine judgment.

16. ἐν ἡμέρᾳ] connect with v. 15: such workings of conscience, and such reasonings upon the acts of others, are all carried on *against* (in preparation for) *a day when God shall judge*, &c.: for this sense of ἐν see note on v. 5.

κρίνει] expresses (more strongly than κρίνει) the certainty, imminence, and present partial

realization, of the future judgment: thus ἐπιφέρων, iii. 5; κρίνομαι, iii. 7, &c.

τὰ κρυπτὰ] 1 Cor. iv. 5: ἕως ἂν ἔλθῃ ὁ Κύριος, ὅς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.

17. εἰ δὲ σὺ] *thus there may be doers of a law, who are not hearers; now view the opposite case—hearers, who are not doers:—how inconsistent and how perilous a position!* The apodosis is in v. 21, where the sentence is resumed with οὖν.

Ἰουδαῖος ἐπονομάζῃ] Gal. ii. 15: ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί. Apoc. ii. 9: τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς. iii. 9. &c.

ἐπαναπαύῃ νόμῳ] *reposest upon a law*; upon the dignity and privilege of possessing a special revelation of duty: Mic. iii. 11: LXX. καὶ ἐπὶ τὸν Κύριον ἐπανεπαύοντο, λέγοντες, Οὐχὶ ὁ Κύριος ἐν ἡμῖν ἐστίν; οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακὰ. The word occurs also in Luc. x. 6.

18. δοκιμάζεις τὰ διαφέροντα] *art a discerner*, as by an infalli-

ροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθās τε 19
σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκό-
τει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, 20
ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς
ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν διδάσκων ἕτερον 21
σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν
κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ 22
βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ὃς ἐν 23
νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου
τὸν Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ 24 Es. III. 6.
δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ 25
ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου

ble test, of things that differ; i. e. of right and wrong, true and false, &c. Phil. i. 10: εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. For δοκιμάζειν, (1) to prove, try, test, (2) to approve on trial, see i. 28. xii. 2. xiv. 22. &c.

κατηχούμενος] taught by repeated oral instruction: κατηχεῖν occurs in 1 Cor. xiv. 19: ἵνα καὶ ἄλλους κατηχήσω and Gal. vi. 6: τῷ κατηχοῦντι· the passive in Luc. i. 4. Act. xviii. 25. xxi. 21, 24. Gal. vi. 6.

19. ὁδηγὸν τυφλῶν] Matt. xv.

14: τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν.

20. παιδευτὴν] Heb. xii. 9: πατέρας εἶχομεν παιδευτάς.

μόρφωσιν] shaping, forming, embodiment: from μορφώω, to give shape and form to. Gal. iv.

19: ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· in 2 Tim. iii. 5, μόρφωσις is used for form without substance; ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι.

22. ἱεροσυλεῖς] see, for examples, Neh. xiii. 10—12. Mal. i. 13, 14. iii. 8, 9.

23. ἐν νόμῳ... τοῦ νόμου] thou that gloriest in a law, by the transgression of that law dost thou dishonour God?

24. καθὼς γέγραπται] Es. lii. 5: LXX. δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. Cf. Ezek. xxxvi. 20—23.

25. ὠφελεῖ] see iii. 1, 2. ix. 4, 5.

ἐὰν νόμον... παραβάτης νόμου]

26 ἥς, ἡ περιτομή σου ἀκροβυστία γέγονεν. εἰ
 οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου
 φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-
 27 τομήν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως
 ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ
 28 γράμματος καὶ περιτομῆς παραβάτην νόμου; οὐ
 γὰρ ὁ ἐν τῷ φανερωῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν

if thou be a law-doer; but, if thou be a law-transgressor, &c.: the absence of the article in νόμον and νόμου here makes that *general*, and indicative of the *character* of the person, which would else have been restricted to the observance of the Jewish law in particular. It is as if νόμον πρᾶσσειν and νόμου παραβάτης were severally, like νομοθετεῖν, νομοφυλακεῖν, &c., νομοθέτης, νομοδιδάσκαλος, &c., one compound word.

26. εἰ οὖν] see vv. 14, 15, and notes.

ἡ ἀκροβυστία] see iv. 9: i. q. οἱ λεγόμενοι ἀκροβυστία, Eph. ii. 11.

δικαιώματα] *requirements*: see note on i. 32.

εἰς περιτομήν λογισθήσεται] like ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, iv. 3, 9, 22, &c. *put down in the reckoning for, as, to count as, so as to be, &c.*

27. κρινεῖ] *condemn* by showing to be inexcusable: so κατακρίνειν in Matt. xii. 41, 42:

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν.

ἡ ἐκ φύσεως] like Gal. ii. 15: ἡμεῖς φύσει Ἰουδαῖοι.

τὸν νόμον τελοῦσα] Jac. ii. 8: εἰ μέντοι νόμον τελεῖτε βασιλικόν.

διὰ] *literally passing through*, and thus, *being in the state of, in the way or manner of, with*; so iv. 11: τῶν πιστευόντων δι' ἀκροβυστίας. viii. 25: δι' ὑπομονῆς ἀπεκδεχόμεθα. xiv. 20: τῷ διὰ προσκόμματος ἐσθίοντι. 2 Cor. ii. 4: διὰ πολλῶν δακρύων. &c. and in classical Greek the phrases διὰ σπουδῆς, δι' οἴκτου λαβεῖν, δι' ὀργῆς ἔχειν, &c.

γράμματος] *a writing, written enactment, statute, law*: so v. 29. vii. 6. 2 Cor. iii. 6.

νόμου] see note on v. 25.

28. οὐ γάρ] thus ix. 6: οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. cf. Joh. i. 48. Gal. vi. 16.

οὐδὲ ὁ ἐν τῷ φανερωῷ] i. e. ἡ ἔξωθεν explained by ἐν σαρκί.

τῷ φανερωῷ ἐν σαρκὶ περιτομή· ἀλλὰ ὁ ἐν τῷ 29
κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας, ἐν πνεύ-
ματι οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώ-
πων ἀλλ' ἐκ τοῦ Θεοῦ.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἢ III. 1
ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα 2

The same distinction is applied also to *Baptism* in 1 Pet. iii. 21: ἡμᾶς νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν. Heb. x. 22: ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.

29. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος] *he is a Jew, in the true and availing sense, who is so in the secret of his heart.* So Phil. iii. 3: ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες κ.τ.λ. For ὁ ἐν τῷ κ. see 1 Pet. iii. 4: ὁ κρυπτός τῆς καρδίας ἄνθρωπος. Cf. Matt. vi. 4, 6, 18: ὁ βλέπων ἐν τῷ κρυπτῷ...τῷ Πατρὶ σου τῷ ἐν τῷ κρυφαίῳ κ.τ.λ.

περιτομή καρδίας] called in Col. ii. 11, ἀχειροποιήτος, and said to consist ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός.

ἐν πνεύματι οὐ γράμματι] *consisting in spirit, not letter.* Thus vii. 6: ὥστε δουλεῦεν ἡμᾶς ἐν καὶνότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος (see note). 2 Cor.

iii. 6: διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· *a new dispensation, not consisting of a code of written enactments, but conveying a new spirit, a spirit made new by the Holy Spirit: cf. Jer. xxxi. 33: LXX.* (quoted in Heb. viii. 10): αὕτη ἡ διαθήκη μου...διδούς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς κ.τ.λ.

οὗ] refers to ὁ ἐν τῷ κρυπτῷ.

III. 1—8. τί οὖν τὸ περισσόν] *If in God's sight the Israelite is he who is so in heart, what is the peculiar privilege of the national Israel?* A fuller answer to this question is given elsewhere (e.g., ix. 4, 5). Here only one privilege is expressly named. *They have God's revelations in their keeping.* This is the chief, yet but one, of their privileges. *And no unfaithfulness on the part of that nation can make God forget or prove unfaithful to His promises to their fathers. Man may be*

τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
 3 λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἠπίστησάν τινες;
 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταρ-
 4 γήσει; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής,
 ἐν. 11. πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται,

iii. 2. om. γάρ.

false, but God is true. Nay, man's faithlessness does but illustrate and establish God's justice. Thus David's sin against God is declared (Psalm li.) to have resulted in the justification of God's word and judgment. Will you say, Then, if man's sin only displays more conspicuously God's justice, and so issues in His glory, God cannot justly punish it? Such an objection would gainsay that first axiom of eternal truth, that God will judge the world in righteousness. And if any one is wicked enough to urge it, wicked enough seriously to repeat the blasphemous saying, "Let us do evil that good may come," on such a man argument is thrown away; they who fear God can only answer that that condemnation which assuredly awaits him is proved out of his own mouth to be just.

2. τὰ λόγια] Ps. xviii. 30: LXX. Act. vii. 38: ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. Heb. v. 12. ἢ Pet. iv. 11.

3. γάρ] their advantage is great in every way—still great; for God will not suffer His faithfulness to be interfered with, or His promises vitiated, by the unfaithfulness of man. 2 Tim. ii. 13: εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται. Rom. ix. 6: οὐχ ὅλον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ.

καταργήσει] frequent in St Paul's Epistles: καταργεῖν is to make idle (as, e.g., τὴν γῆν, Luc. xiii. 7, by the useless occupation of it by a barren tree), to render inoperative (as νόμον, v. 31: τὴν ἐπαγγελίαν, Gal. iii. 17: by superseding it), to annul, abolish, destroy (as ἀρχήν, 1 Cor. xv. 24: τὸν θάνατον, 2 Tim. i. 10, &c.: τινὰ ἀπὸ τινός, vii. 2, 6, &c.)

4. πᾶς δὲ ἄνθρωπος] God must be true, even though every man were false: nay, even the faithlessness of man does but justify God's dealings with him, which all proceed on the assumption of human corruption: thus David says, Ps. li. 4: LXX. ἡμαρτον... ὅπως ἂν δικαιοθῇς.

Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου Ρω. 11. 4
καὶ νικήσης ἐν τῷ κρίνεσθαί σε. εἰ δὲ ἡ 5
ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί
ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν
ὀργήν; κατὰ ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ 6
πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια 7

κρίνεσθαι] *to go to law, to contend or plead with another*: a figure of frequent use in the Prophets when expostulating for God with men: God is represented as entering into "controversy" with them; appealing to heaven and earth (Es. i. 2), or even to man himself (Es. i. 18. xliii. 26), to decide the question as to the reasonableness and justice of His dealings with him: so, *e.g.*, Mic. vi. 2: LXX. ὅτι κρίνεις τῷ Κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται. Thus too, in the passage here quoted, David declares that this one sin of his will be enough to decide the great controversy between God and man, in favour of God's justice, mercy, and truth.

5. εἰ δέ] see note on v. 1.

συνίστησιν] as v. 8: συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός. συνιστάναι is *to set or bring together*: hence (1) of persons, *to recommend*, 2 Cor. iii. 1. iv. 2. vi. 4. x. 12, 18: τινὰ τινί, xvi. 1. 2 Cor. v. 12: whence συστα-

τικός (σ. ἐπιστολῶν, 2 Cor. iii. 1): (2) of things, *to establish, prove* (ἑαυτοῦς εἶναι, 2 Cor. vii. 11: ἐμμαντόν, subaud. εἶναι, Gal. ii. 18), *display strongly* (here, and v. 8).

ὁ ἐπιφέρων τὴν ὀργήν] *He who is to inflict His anger; the destined Judge*: Gen. xviii. 25: LXX. ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; Ps. vii. 11: LXX. ὀργὴν ἐπάγων.

κατὰ ἄνθρωπον λέγω] even to *state* such a doubt requires apology. I am only speaking as men speak; not in my own name, and still less as an Apostle of Christ.

6. ἐπεὶ] *for, if so*; if there be any force in such an objection.

πῶς κρινεῖ ὁ Θεός] Thus intellectual difficulties in religion are best met by moral axioms. It may sound plausible to say, If man's sin contributes ultimately to God's justification, God cannot justly punish it: but conscience (ever a safer guide than intellect) echoes the language of revelation which declares the

τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς
τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς
8 κρίνομαι; καὶ μὴ καθὼς βλασφημούμεθα καὶ
καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν
τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔν-
δικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προητια-

8. *om. καὶ αὐτ.*

coming judgment; and that judgment presupposes that sin can be justly punished, and will. Let this suffice us.

7. *εἰ γάρ*] a repetition (in the form of a more direct objection) of the difficulty raised in v. 5, and already partially answered.

κρίνομαι] *am to be judged*: the present, as in *κρίνει*, ii. 16, *ἐπιφέρων*, v. 5, expressing the *certainty* of the future fact.

ἐν τῷ ἐμῷ ψεύσματι] *in* (as the field of its operation) *my lie*; *i.e.*, *my unfaithfulness*: so expressed by way of direct contrast to *ἀλήθεια*. The whole life of unfaithfulness is gathered up into a single *ψεύσμα*, just as, in v. 18, the whole of our Lord's life of obedience is summed up into one *δικαίωμα*.

8. *καὶ μὴ*] *i.e.*, *καὶ τί μὴ λέγωμεν κ.τ.λ.*

καθὼς φασιν] the common perversion then (as in all times)

of the doctrine of free forgiveness through faith in Christ. "The greater the sin forgiven, the greater the grace shown in pardoning it. Let us continue then in sin that grace may abound."

ὅτι Ποιήσωμεν] the usual Greek pleonasm, of *ὅτι* before an exact quotation.

ποιήσωμεν τὰ κακὰ] vi. 1: *ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ*.

ὧν] *i.e.*, of those who wilfully draw such a conclusion from the Gospel of God's grace. There needs no further answer to such blasphemies. Their framers have already the mark of perdition upon them.

9—20. *τί οὖν κ.τ.λ.*] *Though the Jew has an advantage over other men in his religious position, especially in the possession of Divine oracles of truth, yet, in point of character, and therefore of ultimate acceptance, he has no*

σάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλλήνας πάντας
ὑφ' ἁμαρτίαν εἶναι· καθὼς γέγραπται ὅτι Οὐκ 10 Ps. xiv. 1—3.

real superiority. His own Scriptures declare his actual condition; his condition, I say; for (v. 19) that which they say, they say not of others, but of him and to him.

9. τί οὖν] *what follows* from the statement (in v. 2) as to the advantage of the Jew?

προεχόμεθα] *are we (the Jews) preferred (literally, held before or in preference to others)? are we placed in a position of real superiority, as to our actual condition in the sight and judgment of God, to the Gentile world? A very unusual instance of προέχεται as a strict passive: προέχομεν, are we superior, have we an advantage? would be a far commoner phrase. But the sense can scarcely be doubtful.*

οὐ πάντως] *by no means*: as οὐ πάν is sometimes *not at all*; and οὐ πᾶς *not any*, as, e.g., Mar. xiii. 20: οὐκ ἂν ἐσώθη πᾶσα σάρξ. Luc. i. 37: οὐκ ἀδυνατήσει π. τ. Θ. πᾶν ῥήμα. Act. x. 14: οὐδέποτε ἔφαγον πᾶν κοινόν. Apoc. vii. 16: οὐδὲ πᾶν καῦμα. ix. 4: οὐδὲ πᾶν χλωρόν οὐδὲ πᾶν δένδρον. Cf. v. 20: οὐ δικαιωθείσεται πᾶσα σάρξ. In 1 Cor. v. 10, the sense of οὐ πάντας is different.

προηγουσάμεθα] *before charg-*

ed with being all, &c. the Gentiles in i. 18—32; the Jews, ii. 1, 24.

ὑφ' ἁμαρτίαν] *under the power of sin*: thus ὑπ' ἐμαντόν, Matt. viii. 9: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεν δεδουλωμένοι, Gal. iv. 3: τοὺς ὑπὸ νόμον, Gal. iv. 5: πεπραμένος ὑπὸ τὴν ἁμαρτίαν, vii. 14: &c. &c.

10. καθὼς γέγραπται] The passages which follow (vv. 10—18) are gathered from various parts of the Old Testament; chiefly from the Psalms. In some MSS. of the LXX., and in the Latin and some other Versions, they are all appended, in the order in which they stand here, and evidently (after ἕως ἐνός) by direct transfer from this passage, to the 3rd verse of Psalm xiv., and are so read in our Prayer-Book Version (that of Cranmer's Bible, MDXXXIX., which was a revision of Matthew's, and that, so far as the Psalms are concerned, a mere copy of Coverdale's, MDXXXV., which was made mainly from the Latin and German).

10—18. ὅτι οὐκ ἔστιν κ.τ.λ.] Something of sequence may perhaps be traced here. There is the condition (1) of the *heart* and general character (vv. 10—

- 11 ἔστιν δίκαιος οὐδὲ εἷς· οὐκ ἔστιν ὁ συνιῶν,
 12 οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν· πάντες
 ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν
 ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.
 Ps. v. 9. 13 τάφος ἀνεψυγμένος ὁ λάρυγξ αὐτῶν· ταῖς
 Ps. cxl. 8. γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων
 Ps. x. 7. 14 ὑπὸ τὰ χεῖλη αὐτῶν. ὧν τὸ στόμα ἀράς
 Es. lix. 7, 8. 15 καὶ πικρίας γέμει. ὅξεῖς οἱ πόδες αὐτῶν
 16 ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία
 17 ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ
 Ps. xxxvi. 1. 18 ἔγνωσαν. οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι

11. om. ὁ. bis.

12. om. οὐκ ἔστιν αὐτῶν.

14. στόμα αὐτῶν.

12), a state of ignorance, indifference, crookedness, unprofitableness: (2) of the *tongue* (vv. 13, 14), corrupting, deceitful, malignant: (3) of the *conduct* (vv. 15—17), oppressive, injurious, implacable: all being traced up (4) to this one source, an *absence of the fear of God*.

10—12. οὐκ ἔστιν—ἕως ἐνός] Ps. xiv. 1—3: LXX. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιῶν ἢ ἐκζητῶν τὸν Θεόν. πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Cf. Ps. liii. 1—3.

13. ταφος—ἐδολιούσαν] from Ps. v. 9: LXX.

ἀνεψυγμένος] *growing*; and therefore pestilential and corrupting. ἐδολιούσαν Alexandr. form of ἐδολίουν.

ἰὸς—αὐτῶν] from Ps. cxl. 3: LXX.

14. ὧν—γέμει] Ps. x. 7: LXX. οὐ ἀράς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας.

15—17. ὅξεῖς—ἔγνωσαν] Es. lix. 7, 8: LXX. οἱ δὲ πόδες αὐτῶν...ταχινοὶ ἐκχέαι αἷμα...σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν.

σύντριμμα] *ruin*.

18. οὐκ ἔστιν] Ps. xxxvi. 1: LXX. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

τῶν ὀφθαλμῶν αὐτῶν. οἶδαμεν δὲ ὅτι ὅσα 19
 ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν
 στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσ-
 μος τῷ Θεῷ. διότι ἐξ ἔργων νόμου οὐ δικαιω- 20 Ps. cxliii. 2.
 θήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ
 γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

19. οἶδαμεν δέ] *We may be quite sure that whatever the Law states (λέγει) in its Scriptures, it says (λαλεῖ) to those who are under it, and not to Gentiles who do not hear it. If it describes, as above, a certain character as prevalent amongst men, it means that that is the prevailing character of Jewish men. And the object of all its statements may be said to be this—that all self-justification, on the part of the Jew no less than of the Gentile, may be silenced, and all the world, the Jewish no less than the Gentile, may find itself liable to God's judgment.*

ὁ νόμος] used for the Law Scriptures, the Old Testament, in Joh. x. 34. xii. 34. xv. 25. 1 Cor. xiv. 21. Here it is rather the Law, the Dispensation itself, personified as speaking in its Scriptures.

λέγει...λαλεῖ] the former denotes the language or statement of the Scriptures; the latter the utterance of that language or statement to the particular generation, congregation,

or individual hearer or reader. For the difference of the words, see Joh. viii. 43: διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.

τοῖς ἐν τῷ νόμῳ] see ἐν νόμῳ, ii. 12. The commoner phrase is οἱ ὑπὸ νόμον, as 1 Cor. ix. 20. Gal. iv. 5.

στόμα φραγῇ] Ps. xxxix. 9: LXX. ἐκωφώθην καὶ οὐκ ᾔνοιξα τὸ στόμα μου, ὅτι σὺ εἶ ὁ ποιήσας με. Ps. cvii. 42: LXX. πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς. 2 Cor. xi. 10: ἡ καύχησις αὕτη οὐ φραγήσεται. Heb. xi. 33.

20. διότι] *because*: a reason for the preceding statement, ὑπόδικος γένηται πᾶς ὁ κόσμος. The whole world, not Gentile only, but Jewish also, is guilty; *because* (according to the express words of Scripture) in God's sight no living man can be justified. Ps. cxliii. 2: LXX. ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

ἐξ ἔργων νόμου] *in consequence of works of* (done in obedience to) *a law*; i.e. *by obedience*

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πε-
φανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ

to a divine rule of duty: a more general phrase than obedience to the Law of Moses. The passage referred to in Ps. cxliii. is of *universal* application: In God's sight *no human merit* can justify.

διὰ γὰρ νόμου] see chap. vii. 7—25. The only effect of a revelation of duty is to inform the conscience, to make right and wrong known, and thus to render sin inexcusable, while, so far from supplying strength to obey, it rather rouses the perverse will of man into aggravated rebellion.

21—26. νυνὶ δέ] This was all that law could do—the Law of Moses, or any law: it could point out sin, but it could not clear from sin: *but now, apart from any law, a righteousness of God—not of man's making, but of God's giving—has been manifested, testimony being borne to it by the Law and the prophets*: there is no conflict between the Gospel and the Old Testament; on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the Gospel: *a righteousness, I say, of God, wrought out, in each individual instance, by means of faith in*

Christ; a righteousness reaching all who so believe; all, indiscriminately; for there is no difference; all alike, Jews and Gentiles, need this new gift; for all alike sinned in their old state, and are missing the glory of God—that state of final perfection which God has from the beginning designed for man: all alike need, and all alike may have; being made righteous, cleared from guilt, not by any merit of theirs, but gratuitously, by the free favour of God, through that redemption which is in Christ Jesus, whom God proposed to Himself in His eternal counsels, as a propitiation, to be made available by means of faith; a propitiation to be effected in (through) His blood; proposed to Himself, I say, for declaration of His righteousness—that God might declare in Him His own gift of righteousness to man—because of the remission—a righteousness owing to (originating in) the letting go, the disregarding, the dismissal—of all past sins in (through) the forbearance of God; with a view, I say, to that declaration of His righteousness in the present season, unto His being—so that God may be—

τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πί- 22
στεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύ-

22. om. Ἰησοῦ.

22. πάντ. καὶ ἐπὶ πάντας.

both righteous and the giver of righteousness to him who is of faith in Jesus.

21. νυν[] so v. 26: ἐν τῷ νῦν καιρῷ. Cf. Gal. iii. 25: ἐλθούσης τῆς πίστεως. iv. 4: ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου.

χωρὶς νόμου] *apart from*, and independently of the requirements and conditions of, *any law*; whether that given by Moses, or any other.

δικαιοσύνη @.] see note on i. 17.

μαρτυρουμένη — προφητῶν] not only in single passages of direct prediction (though these be many), but still more in their general tenour and purport. This would be true even if τοῦ νόμου were taken strictly for the Law itself: even this, whether in its moral or ceremonial part, bore witness to Christ: the moral law, by declaring God's holiness, and showing man his own corruption and helplessness, and thus awakening the desire and (under the government of a God believed to be merciful) the hope of a Redeemer,—so that even in this point the Law παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν· the ceremonial, by its ceaseless mementos of sin and of the need of remission by sacrifice. But,

in connection with each other, the words ὁ νόμος καὶ οἱ προφηταὶ may rather be understood of the Old Testament *Scriptures* (as in Matt. vii. 12. xxii. 40. Luc. xvi. 29. Joh. i. 46. Act. xiii. 15. &c.), through every part of which runs a testimony, more or less explicit, to the work of Him that should come.

22. δικαιοσύνη...διὰ π.] as i. 17: δικαιοσύνη...ἐκ πίστεως εἰς πίστιν.

πίστεως Ἰησοῦ] Heb. xi. 1: ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· *confidence in things hoped for, a proof (that which convinces or assures us) of things unseen*. Faith in a *person*, then, is, the conviction of the existence, character, and relation to us, of one whom we do not see. *Christian* faith is, the persuasion that Christ is, and is that He is—in person, mind, work (past, present, and future), demands upon us, relation towards us, &c. This is the *essence* of faith: trust and obedience, like hope and love, are *fruits* of it.

εἰς πάντας] If καὶ ἐπὶ πάντας be added, the sense is, *extending to and resting upon*: it reaches, and it is efficacious for, all who believe.

23 οντας· οὐ γάρ ἐστιν διαστολή· πάντες γὰρ
 ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ
 24 Θεοῦ· δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ
 25 τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ὃν

πάντας] whether Jews or Gentiles.

οὐ γάρ ἐστιν δ.) x. 12: οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνου.

23. ἡμαρτον] not ἡμαρτήκα-
 σιν. The aorist gathers up, as it were, the sins of the world into one act, regarded as prior to the manifestation of the δικαιούσιν, and of which the result is expressed in ὑστεροῦνται.

ὑστεροῦνται τ. δ.] Heb. iv. 1: μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπανσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερεῖν. The verb ὑστερεῖν, ὑστερεῖσθαι, exactly explained by the ὑστερον ἔρχονται of Matt. xxv. 11, is (1) *to come later than, too late for*; (2) *to fall short of, miss*. In Heb. xii. 15, ἀπὸ is interposed: μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.

τῆς δόξης τοῦ Θεοῦ] For δόξα see note on ii. 23. Retaining its sense of *manifested perfection*, it is here applied to that ἀποκάλυψις τῶν νῶν τοῦ Θεοῦ (viii. 19) which is the hope of God's servants under the disparagements and misrepresentations of the present life. It is so used in ii. 7, 10. v. 2: καν-

χόμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. viii. 18: τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. viii. 21: τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. *That future state of manifested and acknowledged perfection, both in character and condition, which God designs for and offers to man.*

24. δικαιούμενοι] the nominative is suggested by πάντες in v. 23; but in sense it refers rather to τοὺς πιστεύοντας in v. 22, and is irregular in construction.

δωρεάν] i. q. ἀνευ ἀργυρίου καὶ τιμῆς, Es. lv. 1: LXX. Matt. x. 8: δωρεὰν ἐλάβετε, δωρεὰν δότε. Apoc. xxi. 6. xxii. 17: ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

ἀπολυτρώσεως] including three ideas: (1) a state of captivity; (2) the interposition of a λύτρον (Matt. xx. 28. Mar. x. 45) or ἀντίλυτρον (1 Tim. ii. 6), a price, or *valuable consideration*; (3) a consequent deliverance. Sometimes, as here, the ἀπολύτρωσις is spoken of as *completed*; Eph. i. 7. Col. i. 14: ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν sometimes as future; viii. 23. Eph. i. 14. iv. 30: ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. It is the difference

προέθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτη-

25. om. διὰ πίστεως.

between the *spiritual* resurrection, of Joh. v. 25, and the *bodily* resurrection, of Joh. v. 28, 29.

25. προέθετο] i. 13: προεθέμην ἔλθειν. Eph. i. 9: κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. In both cases, προτίθεσθαι is to *propose to oneself, to purpose*. Here too it may refer to God's purpose rather than to His revelation of it: *whom God* (not, *set forth*, but) *set before Himself as* (purposed to make) *a propitiation, &c.*

ἱλαστήριον] 1 Joh. ii. 2: καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν. iv. 10: καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. The form ἱλαστήριον only occurs here and in Heb. ix. 5, where τὸ ἱλαστήριον is the *mercy-seat* in the tabernacle. The sense here is not doubtful: explained by the use of ἱλάσκεσθαι in Luc. xviii. 13: ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ: and, still more, in Heb. ii. 17: εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. *A propitiation; that which propitiates by expiation of sin; that which makes it consistent for God to pardon.*

διὰ πίστεως] The absence of τῆς before ἐν, and the want of *decisive* authority for πίστις ἐν, πιστεύειν ἐν τινι (for πίστις ἢ ἐν Χριστῷ Ἰησοῦ, 1 Tim. iii. 13. 2 Tim. iii. 15, is capable of a different sense), suggest the separation of διὰ πίστεως (if retained) from ἐν τῷ αὐτοῦ αἵματι, as expressed in note on vv. 21—26.

ἐν τῷ αὐτοῦ αἵματι] a *propitiation to be wrought out in His blood*, i.e. in His death, as the central and completive act of the whole work of redemption. The death presupposes the incarnation, life of obedience and self-sacrifice, &c. and is the necessary prelude to the resurrection, ascension, intercession, &c. Thus it is at once the briefest and the most comprehensive term for the whole redeeming work of Christ.

εἰς ἔνδειξιν] depends upon προέθετο, as εἰς οἰκονομίαν upon προέθετο in Eph. i. 9, 10. It is equivalent to ἵνα ἐνδείξηται (Eph. ii. 7) ἐν αὐτῷ τὴν δικαιοσύνην αὐτοῦ. See note on vv. 21—26.

διὰ τὴν] a δικαιοσύνη, *owing to and originating in the remission of past sins.*

26 μάττων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 λογίζομεθα γὰρ δικαιοῦσθαι πίστει ἄν-

26. om. Ἰησοῦ.

28. λογ. οὖν.

26. ἐν τῇ] depends upon *πάρεσιν*.

ἀνοχῇ] *forbearance*: ii. 4: τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας. Matt. xvii. 17: ἕως πότε ἀνέξομαι ὑμῶν; Mar. ix. 19. Luc. ix. 41.

πρὸς τὴν ἐνδειξιν] *with a view, I say, to that declaration of His righteousness at the present season*: τὴν indicates *the* ἐνδείξεις mentioned above; and the stress of this clause is on the words ἐν τῷ νῦν καιρῷ, which press home the *practical* character of the truth stated, like ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος in 2 Cor. vi. 2.

δίκαιον καὶ δικαιοῦντα] *not only righteous Himself, but communicating His own righteousness to others, on the simple condition of faith in Jesus*. A glorious attribute—the power of *communicating* righteousness, added to that of the inherent

possession of righteousness.

τὸν ἐκ πίστεως] *him who is of (belongs to, as his race, class, or party; and so, has for his designation) faith in Jesus*. Thus in Gal. iii. 7, 9, 10, οἱ ἐκ πίστεως are contrasted with ὅσοι ἐξ ἔργων νόμου εἰσίν.

27. ποῦ οὖν ἡ καύχησις;] The form of the question resembles that of v. 1, v. 9, iv. 1, &c. *What becomes then of Jewish (or other) boasting? The introduction of a new law, of which the language is, not, "Do this, and thou shalt live," but, "Believe on the Lord Jesus Christ, and thou shalt be saved," excludes it utterly.*

ἡ καύχ...τῶν ἔ.] in either case, the *generic* article.

28. γάρ] If οὖν be the reading, this verse contains a general conclusion from the preceding statement, not from v. 27 in particular.

θρῶπον χωρὶς ἔργων νόμου. ἡ Ἰουδαίων ὁ Θεὸς 29
μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἶπερ εἰς 30
ὁ Θεὸς ὃς δικαιοῦσιν περιτομὴν ἐκ πίστεως καὶ
ἀκροβυστίαν διὰ τῆς πίστεως. νόμον οὖν κατ- 31

29. μόνον.

χωρὶς ἔργων νόμου] *apart from* (as the ground of acceptance) *any acts of* (prescribed by) *a law*. See note on v. 20.

29. ἡ Ἰουδαίων] *Or is it indeed the case, as some seem to imagine, that God is exclusively the God of Jews? No: henceforth Jew and Gentile are on one level. God is the God of both, and the terms of acceptance are the same for both.*

30. εἶπερ εἰς] *if at least (as surely as) the God who shall communicate righteousness on the same terms to Jew and Gentile (vv. 21—24) is one God and not more than one.*

περιτομὴν...ἀκροβυστίαν] *Jew and Gentile: the absence of the article indicates that the meaning is not the whole class of Jews and Gentiles severally, but persons having the characteristic of the one and of the other. Col. iii. 11: ὅπου οὐκ ἐν Ἑλλήν καὶ Ἰουδαίῳ, περιτομὴ καὶ ἀκροβυστία.*

ἐκ πίστεως...διὰ τῆς π.] *as the result of faith (the act of believing)...by means of the faith (the object of belief, the Gospel): two forms of expression, different,*

but equivalent: for instances of the same interchange, see Gal. iii. 22—26: ἵνα ἡ ἐπαγγελία ἐκ πίστεως (as the result of faith in) Ἰησοῦ Χριστοῦ δοθῇ...πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν (the faith)...εἰς τὴν μέλλουσαν πίστιν (the faith) ἀποκαλυφθῆναι...ἵνα ἐκ πίστεως (faith) δικαιοθῶμεν...ἐλθούσης δὲ τῆς πίστεως (the faith) ...υἱοὶ Θεοῦ ἐστὲ διὰ τῆς πίστεως (the faith) ἐν Χριστῷ Ἰησοῦ.

31. νόμον οὖν] *Is it then the abolition of a law, that we seek to effect by the faith (the Gospel)? Is it the object of our Gospel to set men free from a rule of duty? Rather is it the establishment of a law; not indeed of a law of works (v. 27), which must ever fail through human infirmity, but of a law which brings with it the will and the power to obey from the heart. In form, the sentence resembles Matt. v. 17: μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. Cf. 1 Cor. ix. 21: μὴ ὡς ἄνομος Θεοῦ ἀλλ' ἔννομος Χριστοῦ. This is one of the numerous allusions to the supposed Antinomian*

αργούμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστάνομεν.

- IV. 1 Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραὰμ τὸν προ-
2 πάτορα ἡμῶν κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ
ἐργῶν ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς
Gen. xv. 6. 3 Θεόν. τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν
δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ

iv. 1. om. εὐρηκέναι.

τ. πατέρα.

tendency of the Gospel, more fully discussed in vi. 1, &c.

IV. 1, &c. Τί οὖν] *How do the above statements bear upon the case of Abraham—one so deeply interesting to every Israelite? How did he obtain that acceptance with God upon which our national privileges depend? Was it by any works of his own? The language of the Scriptures is express upon this point. He believed God, and that was counted to him for righteousness. A form of language, excluding all idea of merit, and in the same degree consistent and harmonious with the language of Scripture in other passages. Or was his acceptance connected with any outward ordinance, as that of circumcision? No, the record of his acceptance is prior to the very institution of that rite; and circumcision itself was a mere ratification of the Divine favour already bestowed. Thus and thus only could Abra-*

ham become the father of the faithful universally, whether Jews or Gentiles.

1. εὐρηκέναι] *has gained:* as in 2 Tim. i. 18: εὐρεῖν ἔλεος. Heb. ix. 12: λύτρωσιν εὐράμενος. Cf. Matt. xiii. 44, 46. If εὐρηκέναι is omitted, the sense will be still clearer; *What shall we then say of Abraham, &c.*

κατὰ σάρκα] placed as in ix. 3: τῶν συγγενῶν μου κατὰ σάρκα.

2. εἰ γάρ] *A grave question—for, if he gained acceptance with God by any works of his own, then his position was one of merit, of right, of self-confidence.*

ἀλλ' οὐ] *But no one can have this towards God: nor had Abraham this—for what saith the Scripture?*

3. ἐπίστευσεν δέ] Gen. xv. 6: LXX. καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Said, not of his leaving his country, not of his offering up his son, but of his believing God's promise that his seed

εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς 4
οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·
τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν 5
δικαιοῦντα τὸν ἄσεβῃ, λογίζεται ἡ πίστις αὐ-
τοῦ εἰς δικαιοσύνην. καθάπερ καὶ Δαυεὶδ λέγει 6
τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογι-
ζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ᾧν 7 Ps. xxxii. 1, 2.
ἀφείθησαν αἱ ἀνομίαι καὶ ᾧν ἐπεκαλύφθη-

should be as the stars, when as yet, in old age, he had no son. A striking proof of the essential point in true faith: though it prompts and secures obedience, yet its own place is in the heart, not the act.

4. τῷ δὲ ἐργαζομένῳ] *The expression quoted implies something gratuitous, spontaneous: it is not the way in which wages for work done would be spoken of: wages are a matter of right and of debt, not of favour.*

λογίζεται] the present is thus used in a passive sense, vv. 5, 24. ix. 8.

5. τῷ δὲ μὴ] *The language used—"faith reckoned to a man as his righteousness"—is appropriate only to the case of one who is not working for acceptance, but simply relying upon a God who shows mercy.*

τὸν δικαιοῦντα τὸν ἄσεβῃ] v. 6: Χριστὸς...ὑπὲρ ἄσεβῶν ἀπέ-
θανεν. *One who makes righteous*

(by a free forgiveness) *him who was before ungodly.*

6. καθάπερ] *And this is the language of Scripture elsewhere: David (Ps. xxxii.) records the blessing pronounced upon the man whose sin shall not be charged to his own account; or, in other words, to whose account righteousness shall be charged without desert of his. The non-imputation of sin is equivalent to the imputation of righteousness. The two are convertible terms. Those whom God accepts, those whom He treats as if they were righteous, are forgiven sinners, not self-justified saints.*

τὸν μακαρισμὸν] *the pronouncing of a blessing upon: Gal. iv. 15: τίς οὖν ὁ μακαρισμὸς ὑμῶν; from μακαρίζειν, Luc. i. 48. Jac. v. 11: μακαρίζομεν τοὺς ὑπομένοντας.*

7. ἀφείθησαν...ἐπεκαλύφθη-
σαν] *two figures expressive of forgiveness: (1) the dismissal of*

8 *σαν αἱ ἀμαρτίαι· μακάριος ἀνὴρ οὐ οὐ μὴ*
 9 *λογίσηται Κύριος ἀμαρτίαν. ὁ μακαρισμὸς*
οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν
ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ
 10 *Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλο-*
γίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ
 11 *ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. καὶ σημεῖον*
ἔλαβεν περιτομήν, σφραγίδα τῆς δικαιοσύνης τῆς

8. ἀν. φ.

9. σμ. ὅτι.

II. περιτομῆς.

sin; as Ps. ciii. 12: LXX. καθ-
 ὅσον ἀπέχουσιν ἀνατολαὶ ἀπὸ
 δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς
 ἀνομίας ἡμῶν· (2) the *hiding* of
 sin, not by the sinner, which is
 fatal (Prov. xxviii. 13: LXX.
 ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ
 οὐκ εὐδοθήσεται), but by Him
 to whom it has been confessed.
 The two are combined, as here,
 in Ps. lxxv. 2: LXX. ἀφῆκας
 τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας
 πάσας τὰς ἀμαρτίας αὐτῶν.

9, 10. ὁ μακαρισμός] *Such*
being the description of those
whom the word of God declares
to be blessed, how wide is its ap-
plication? does it extend to Jews
only, or to all? Take the case of
Abraham himself. We say, on
the authority of the Scripture,
that he was accepted for his faith.
Now at what point in his history
is that testimony borne? before
or after his circumcision? Seve-
ral years before the institution
of that ordinance.

λέγομεν γάρ] *we have the*
means of answering this ques-
tion, for, &c.

II. καὶ σημεῖον] *So far from*
being the cause of his acceptance,
circumcision was but the seal of
an acceptance already secured.

σημεῖον περιτομῆν] *circumci-*
sion as a token or signal from
God of a relation already esta-
blished. If περιτομῆς, the sense
is the same; literally, a token
(consisting) of circumcision.

σφραγίδα] *as an authentica-*
tion of: 1 Cor. ix. 2: *ἡ γὰρ*
σφραγίς μου τῆς ἀποστολῆς ὑμεῖς
ἐστέ. 2 Tim. ii. 19: *ἔχων τὴν*
σφραγίδα ταύτην. The verb is
 more frequent: e.g., Joh. vi. 27:
 τοῦτον γὰρ ὁ Πατὴρ ἐσφράγι-
 σεν, ὁ Θεός. 2 Cor. i. 22: ὁ καὶ
 σφραγισάμενος ἡμᾶς. Eph. i. 13.
 iv. 30.

τῆς δικαιοσύνης τῆς πίστεως]
of that righteousness (on the
ground) of his faith, which he
possessed before circumcision.

πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι
αὐτὸν πατέρα πάντων τῶν πιστευόντων δι'
ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν
δικαιοσύνην, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ 12

11. λογ. καί.

τῆς δ...τῆς π.] in reference to
v. 3: ἐπίστευσεν...εἰς δικαιοσύνην.

τῆς ἐν] probably refers to
δικαιοσύνης rather than to πί-
στεως.

εἰς τὸ εἶναι] *that so he might
be the father of all those who
believe not being circumcised—
that so, I say, the righteous-
ness (reckoned to him) might be
reckoned to them.* If the ac-
ceptance of Abraham had in
any sense been connected with
circumcision, the Gentile world
must have been excluded from
that family of which he was the
head. But, since circumcision
was only given to him as a sort
of token and authentication of
an acceptance possessed before
and without it, there is nothing
to debar Gentiles who, like him,
believe, from sharing to the full
in every promise made to him
and to his seed. The two
clauses εἰς τὸ εἶναι and εἰς τὸ
λογισθῆναι are parallel and equi-
valent to each other; both ex-
pressing the result of the par-
ticular mode in which circum-
cision was instituted; viz. as a

mere seal of a pre-existing ac-
ceptance.

πατέρα] Gen. xvii. 5: see v.
17.

δι' ἀκροβυστίας] see note on
ii. 27.

τὴν δικαιοσύνην] *the same
righteousness* which was reckon-
ed to him.

12. καὶ πατέρα περιτομῆς]
A second result of the *mode* of
the introduction of circumcision:
that it marked not only the
equal acceptance of believing
Gentiles, but also the non-ac-
ceptance of unbelieving Jews.
*And a father of circumcision—
the head of a family of the cir-
cumcised—in relation to those
who have not only the character-
istic of circumcision, but also who
walk by the rule of the steps of
that faith of Abraham which in
his case preceded circumcision.* If
circumcision had been at all con-
nected with the acceptance of
Abraham, this would not only
have excluded Gentiles, but
might have seemed to include
Jews who had no other claim
but that of this outward ordi-

περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς
 ἵχνεσιν τῆς ἐν ἀκροβυστία πίστεως τοῦ πατρὸς
 13 ἡμῶν Ἀβραάμ. οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
 τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονό-
 μον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης
 14 πίστεως· εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκέ-
 νωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.

nance. The particular time and mode of its institution answered both purposes; that of including and excluding aright.

π. περιτομῆς] see note on iii. 30.

στοιχοῦσιν τ. ἴ] στοιχεῖν is, *to be or walk in line or order*: Act. xxi. 24: στοιχεῖς καὶ αὐτὸς φυλάσσω τὸν νόμον. Hence στοιχεῖν τινί is (1) *to be or walk in file with* (as one soldier with another): (2) *to walk in order by* (under the direction of) a rule of any kind (as here the print of another's footsteps). Gal. v. 25: πνεύματι καὶ στοιχῶμεν. vi. 16: ὅσοι τῷ κανόνι τούτῳ στοιχοῦσιν. Phil. iii. 15: τῷ αὐτῷ στοιχεῖν.

13. οὐ γάρ] *An essential condition*—that it should thus be made plain that believing Gentiles are included amongst Abraham's seed, and unbelieving Jews excluded—for, &c.

διὰ νόμου] *by means of a law*, obedience to which should be the condition of the fulfilment

of the promise.

τὸ κληρονόμον κ.τ.λ.] the substance, though not the words, of the promise: Gen. xii. 3. xxi. 17, 18: LXX. καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων· καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.

διὰ δικαιοσύνης πίστεως] see note on v. 11.

14. εἰ γάρ] *And this is essential to the fulfilment of the promise—for, &c.*

οἱ ἐκ νόμου] *those who are of a law*; who are designated by it as that which they belong to, depend upon, &c.: see note on iii. 26.

κεκένωται] properly *drained of its contents*, and so *left void, useless, worthless*. 1 Cor. i. 17: ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ix. 15: τὸ καύχημά μου ἵνα τις κενώσῃ. 2 Cor. ix. 3. In Phil. ii. 7, it is applied to our Lord's humiliation: ἐάντὸν ἐκένωσεν μορφὴν δούλου λαβών.

ἡ πίστις] *the faith expressly*

ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ δὲ οὐκ 15
 ἔστιν νόμος, οὐδὲ παράβασις. διὰ τοῦτο ἐκ 16
 πίστεως, ἵνα κατὰ χάριν· εἰς τὸ εἶναι βεβαίαν
 τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ
 νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
 ὅς ἐστιν πατὴρ πάντων ἡμῶν, καθὼς γέγραπται 17

15. οὗ γὰρ.

spoken of in Abraham's case (v. 3) as having been the ground of acceptance.

κατήργηται] *made nugatory* (see note on iii. 3); both because *law* and *promise* are two essentially opposite terms (Gal. iii. 18: εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας), and more especially for the reason which follows. Cf. Gal. iii. 6—22 throughout.

15. ὁ γὰρ νόμος] *the generic article: law in general*; but doubtless with especial regard to the Law of Moses, which, though it offered life on condition of obedience, could only (man being what he is) result in condemnation. Gal. iii. 10—12: ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις... ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ δῆλον κ.τ.λ.

οὗ δὲ οὐκ] *and the introduction of a law is only the introduction*

of a possibility of transgression.

16. διὰ τοῦτο] *since any other condition would have been nugatory.*

ἐκ πίστεως] *sc. ἡ ἐπαγγελία ἐστίν.* Gal. iii. 22: ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

ἵνα] *sc. γένηται* *that it may be a matter of free favour on the part of God.*

εἰς τὸ εἶναι] *with this further object—that the promise, being independent altogether of the conditions of a particular law, may be secure to all those who show themselves to be of the family of Abraham by resembling Abraham in his faith.*

πατὴρ πάντων] *the spiritual ancestor of the whole Church, Jewish and Gentile; faith being that common feature which ascertains the relationship.*

17. καθὼς...σε] *parenthetical, in confirmation of the expression πατὴρ ἡμῶν.*

- Gen. xvii. 5. ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέ-
ναντι οὗ ἐπίστευσεν Θεοῦ, τοῦ ζωοποιούντος τοὺς
18 νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὃς
παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσ-
θαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρη-
Gen. xv. 5. 19 μένον, Οὕτως ἔσται τὸ σπέρμα σου· καὶ μὴ
ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ

19. οὐ κατεν.

κατέναντι οὗ] i. e. ἐκείνου ᾧ·
*in the regard of that God who
includes all generations in one
view, the dead as still living,
and the unborn (τὰ μὴ ὄντα) as
already existing.*

τοῦ ζωοποιούντος τοὺς νεκρούς]
Luc. xx. 38: Θεὸς δὲ οὐκ ἔστιν
νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ
αὐτῷ ζῶσιν.

18—22. ὃς παρ' ἐλπίδα] An
illustration, in detail, of the na-
ture of faith.

παρ' ἐλπίδα] *beyond hope*;
beside the mark, or beyond the
bounds, of what might seem a
reasonable expectation: cf. *παρὰ
φύσιν*, xi. 24. *παρὰ καιρόν*, Heb.
xi. 11.

ἐπ' ἐλπίδι] *in or with hope*:
Act. ii. 26 [Ps. xvi. 9: LXX.]:
κατασκοπῶν ἐπ' ἐλπίδι. 1 Cor.
ix. 10: *ὀφείλει ἐπ' ἐλπίδι ὁ ἀρο-
τριῶν ἀροτριῶν*.

εἰς τὸ γενέσθαι] *unto his be-
coming; so that he became*: see
vv. 11, 16.

οὕτως ἔσται] Gen. xv. 5:
LXX. ἀριθμήσον τοὺς ἀστέρας,
εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ
εἶπεν, Οὕτως ἔσται τὸ σπέρμα
σου.

19. καὶ μὴ] see note on ii.
14: οὗτοι νόμον μὴ ἔχοντες. Here,
and because he was not weak,
etc. Cf. Matt. i. 19: καὶ μὴ θέλων
αὐτὴν δειγματίσαι. xxii. 29: πλα-
νᾶσθε μὴ εἰδότες τὰς γραφάς.
Luc. ix. 33: μὴ εἰδὼς ὃ λέγει.
Rom. xv. 23: νυνὶ δὲ μηκέτι τό-
πον ἔχων ἐν τοῖς κλίμασιν τούτοις.
Heb. iv. 2: οὐκ ὠφέλησεν ὁ λόγος
τῆς ἀκοῆς ἐκείνους μὴ συγκεκρα-
μένος τῇ πίστει τοῖς ἀκούσασιν.

τῇ πίστει] *in point of* (in the
matter of) *his faith*. xiv. 1: τὸν
δὲ ἀσθενούντα τῇ πίστει προσλαμ-
βάνεσθε.

κατενόησεν] if οὐ be omitted,
as in the text, this is an in-
stance in which a classical writer
would have added μέν· κατενόησε
μὲν τὸ ἑαυτοῦ σῶμα...εἰς δὲ τὴν
ἐπαγγελίαν κ. τ. λ. *he observed*

σῶμα νενεκρωμένον, ἑκατονταετῆς που ὑπάρ-
χων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, εἰς δὲ 20
τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ,
ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ Θεῷ,

Gen. xvii. 17.

19. ἡδη νενεκρ.

indeed...yet doubted not; or, though he observed...yet he doubted not. Cf. vi. 17: χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας κ.τ.λ. With οὐ, the sense is, *He noticed or regarded not, &c.*

νενεκρωμένον] Heb. xi. 12: ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου κ.τ.λ.

ἑκατονταετῆς που] Gen. xvii. 17: LXX. καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ, λέγων, Εἰ τῷ ἑκατονταετῇ γενήσεται υἱός;

νέκρωσιν] 2 Cor. iv. 10.

20. διεκρίθη] διακρίνειν, *to discern* (Matt. xvi. 3, τὸ πρόσωπον τοῦ οὐρανοῦ), *distinguish, make a distinction* (Act. xv. 9, οὐθὲν διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν), or *decide* (1 Cor. vi. 5, διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ): hence διακρίνεσθαι, *to seek to get a decision, to go to law, to dispute* (Act. xi. 2, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς), *to doubt*; Matt. xxi. 21: ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε. Mar. xi. 23: καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ. Rom. xiv. 23. Jac. i. 6. Here εἰς is added; *he doubted not as to, with regard to.*

ἐνεδυναμώθη] *was strengthened in* (see note on v. 19) *his faith.* ἐνδυναμοῦν, Phil. iv. 13: ἐν τῷ ἐνδυναμοῦντί με. 1 Tim. i. 12. 2 Tim. iv. 17. ἐνδυναμοῦσθαι, Act. ix. 22. [Eph. vi. 10.] 2 Tim. ii. 1. Heb. xi. 34: ἐνεδυναμώθησαν ἀπὸ ἀσθενείας. The simple verb δυναμοῦν occurs in [Eph. vi. 10.] Col. i. 11: ἐν πάσῃ δυνάμει δυναμούμενοι.

δούς δόξαν] For δόξα see notes on i. 21, 23. The *glory* of God is the *manifested perfection, the revealed character, the sum of the true attributes or characteristics*, of God: e.g., Joh. i. 14: ἐθεασάμεθα τὴν δόξαν αὐτοῦ. ii. 11: ἐφάνερωσε τὴν δόξαν αὐτοῦ. Hence δόξαν διδόναι τῷ Θεῷ is, *to give or ascribe to God His true character*, in whatever point; whether that of power, holiness, mercy, truth, &c. See Luc. xvii. 18. Joh. ix. 24. Act. xii. 23. Apoc. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7. The aorist here may express that, at the moment of hearing the promise, Abraham, by a single mental act, ascribed to God His true character, as a God of power and a God of

21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός
 22 ἔστιν καὶ ποιῆσαι. διὸ ἐλογίσθη αὐτῷ εἰς
 23 δικαιοσύνην. οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι
 24 ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει
 λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
 Εἰ. liii. 12. 25 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη

21. *om. καὶ pr.*22. *διὸ καί.*

truth, and believed His word accordingly.

21. πληροφορηθεὶς] πληροφορεῖν is originally, *to bring full or in full measure*: hence *to complete*; (1) a *thing*, whether by *performance* (as τὴν διακονίαν σου, 2 Tim. iv. 5: τὸ κήρυγμα, *ibid.* 17), or by *proof* (as, in the passive, Luc. i. 1: τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων); (2) a *person*, whether by *perfection* (as Col. iv. 12: τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ), or by *conviction*; and so, in the passive, *to be satisfied or fully convinced*, as here, and xiv. 5: ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφοροεῖσθω.

ἐπήγγελται] Heb. xii. 26: νῦν δὲ ἐπήγγελται λέγων. In Gal. iii. 19, ἐπήγγελται is passive in sense as well as form.

22. διὸ] *because he thus exhibited all the marks of a genuine faith.*

24. τοῖς π. ἐπὶ τὸν ἐγείραντα]

1 Pet. i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

25. παρεδόθη] Εἰ. liii. 12: LXX. καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνέγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The word occurs very frequently in reference to the surrender of our Saviour to suffering and death; sometimes denoting the act of its *human* instruments, whether Judas (as Joh. xix. 11: διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει), or the Jewish nation (as Act. iii. 13: ὃν ὑμεῖς μὲν παρέδώκατε καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου); sometimes the *Divine* act, whether that of our Lord Himself (as Gal. ii. 20: τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἑμοῦ), or of the Father (as viii. 32: ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν).

διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ
τὴν δικαίωσιν ἡμῶν.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν V. 1
πρὸς τὸν Θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν 2

V. 1. ἔχομεν.

διὰ τὰ...διὰ τὴν] *for the sake*
of, in either case; the *sense* sug-
gesting the necessary modifica-
tions: (1) *for the sake of* (i.e. to
take away) *our offences*; (2) *for*
the sake of (i.e. to secure) *our*
justification.

ἠγέρθη διὰ τὴν] 1 Cor. xv.
17: εἰ δὲ Χριστὸς οὐκ ἐγήγερται
...ἔτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν.
The resurrection of Christ was
essential to the completion of
His atonement: *a dead Saviour*
is none. Apoc. i. 18: καὶ ὁ ζῶν,
καὶ ἐγενόμην νεκρός, καὶ ἰδὼν ζῶν
εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων.

δικαίωσιν] see note on v. 18.

V. 1, &c. Δικαιωθέντες οὖν]

Consequences of Christ's re-
demption to those who believe.
*Faith—the realizing apprehen-
sion of Christ's work for us—*
*introduces us into a state of ac-
ceptance, of which the immediate*
result should be peace with God,
and a joyful hope; hope even
amidst afflictions, knowing their
salutary effects; hope founded on
the knowledge of God's love as
*shown in Christ's death for sin-
ners.*

1. ἐκ πίστεως εἰρήνην] Mar.
v. 34: ἡ πίστις σου σέσωκέν σε·
ὑπάγε εἰς εἰρήνην. Joh. xiv. 27:
εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν
ἐμὴν δίδωμι ὑμῖν. xvi. 33: ταῦτα
λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην
ἔχητε. The consciousness of un-
forgiven sins causes a feeling of
estrangement from God, and
even of enmity towards Him
whom they have injured (Col. i.
21: καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλο-
τριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ
ἐν τοῖς ἔργοις τοῖς πονηροῖς κ.τ.λ.):
the conviction of their free for-
giveness removes that enmity
(Col. i. 20: εἰρηνοποιήσας διὰ τοῦ
αἵματος τοῦ σταυροῦ αὐτοῦ).

ἔχωμεν] Heb. xii. 28: ἔχωμεν
χάριν, δι' ἧς λατρεύομεν εὐαρέστως
τῷ Θεῷ. The variety of reading
is not important: ἔχομεν is, *God*
has given us peace: ἔχωμεν, *let*
us keep and use it.

πρὸς τὸν Θεόν] the commoner
combination is εἰρήνη ἀπὸ Θεοῦ,
as i. 7, 1 Cor. i. 3, 2 Cor. i. 2, &c.;
sometimes παρὰ Θεοῦ, as 2 Joh. 3;
or ἡ εἰρήνη τοῦ Θεοῦ, as Phil. iv. 7.

2. τὴν προσαγωγὴν ἐσχήκα-
μεν] *we have had our introduc-*

τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκα-
 μεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
 3 Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν ταῖς
 4 θλίψεσιν· εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατερ-
 5 γάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ
 ἐλπίδα· ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη

2. *om.* τῇ πίστει.

3. καυχώμεθα.

tion into our present state of gratuitous acceptance. προσαγωγὴ is the introduction of a subject to a sovereign, or a worshipper into the presence of the object of worship. Eph. ii. 18: δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐν πνεύματι πρὸς τὸν Πατέρα. iii. 12: ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. For ἐσχάκαμεν see 2 Cor. i. 9. ii. 13. vii. 5.

τὴν χάριν τ. ἐν ᾗ] vi. 14: οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. 1 Pet. v. 12: ταύτην εἶναι ἀληθὴ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε. For ἐστήκηναι (like στήκειν, the opposite of πίπτειν, xiv. 4) see also xi. 20: σὺ δὲ τῇ πίστει ἔστηκας. 1 Cor. x. 12. xv. 1: τὸ εὐαγγέλιον ... ἐν ᾧ καὶ ἐστήκατε. 2 Cor. i. 24.

καυχώμεθα] *exult in hope of that future state of manifested perfection which God has promised.* See note on iii. 23.

3. καυχώμενοι] the order of the sentence, which begins as

if a principal verb were to follow below, is broken by a succession of subordinate clauses, and not resumed.

κ. ἐν ταῖς] 2 Cor. xii. 9: καυχῆσομαι ἐν ταῖς ἀσθενείαις μου.

δοκιμὴν] δοκιμή is a *proof by testing* (as of metal; cf. 1 Pet. i. 7): 2 Cor. ii. 9: ἵνα γινῶ τὴν δοκιμὴν ὑμῶν. viii. 2: ἐν πολλῇ δοκιμῇ θλίψεως (θλίψις being the test applied) κ.τ.λ. ix. 13: διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης (the διακονία, or ministraton to the poor, being the proof or test). xiii. 3: δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ (genitive of the fact to be proved). Phil. ii. 22: τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε κ.τ.λ. Here, the *result* of the application of such a test; the *state or character* of the δόκιμος, i. e. of one who has been tried and has stood the trial: as Jac. i. 12: μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος κ.τ.λ.

τοῦ Θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ ὁ Χριστός, ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ και-

6. εἰ γε Χρ. v. εἰ γὰρ Χρ.

5. οὐ κατασχύνει] *does not put to shame* by disappointing. Thus ix. 33: ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. For the present tense see note on ii. 16.

ὅτι ἡ ἀγάπη] *the outpouring of the love of God in our hearts by the Holy Spirit, is the proof that our hope will not disappoint us.* The words ἡ ἀγάπη τοῦ Θεοῦ may include the two ideas, of ἡ ἀγάπη ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν (1 Joh. iv. 16) and of that ἀγάπη τοῦ Θεοῦ which is shown in *keeping His commandments* (1 Joh. v. 3): the two are but opposite aspects of the same love: the sense of God's love is not the cause only, but the essence, of ours: ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς (1 Joh. iv. 19).

ἐκκέχυνται] Act. ii. 17, 18, 33. x. 45: ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυνται. Tit. iii. 6.

6. ἔτι γὰρ Χριστός] *I say, our hope will not disappoint us; for, moreover* (i. e., in addition to that ground of hope which consists in the outpouring of

the love of God in our hearts by the Holy Spirit, there is this assurance also, as the foundation of all else, that), *Christ, while we were still without strength, &c.* The former ἔτι is as in Luc. xiv. 26: ἔτι τε καὶ τὴν ἑαυτοῦ ψυχὴν. Act. ii. 26 (Ps. xvi. 9): ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. xxi. 28: ἔτι τε καὶ Ἑλλήνας κ.τ.λ. Heb. xi. 32: καὶ τί ἔτι λέγω; If εἰ γε be the reading, the sense will be *since*. If εἰ γάρ, the sentence is interrupted by vv. 7, 8, and resumed (with οὖν) in v. 9.

ἀσθενῶν] *powerless* to obey or to please God. Matt. xxvi. 41: ἡ δὲ σὰρξ ἀσθενής. Mar. xiv. 38. Cf. viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει δια τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας κ.τ.λ.

κατὰ καιρόν] Gal. iv. 4: ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10: εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. 1 Tim. ii. 6: τὸ μαρτύριον καιροῖς ἰδίους. vi. 15: ἦν καιροῖς ἰδίους δείξει. In the works of God there is no precipitancy: all is done in order and with preparation.

7 ρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ
δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγα-
8 θοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· συνίστησιν
δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς, ὅτι
ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν
9 ἀπέθανεν. πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν
ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ
10 τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν

8. ἀγ. εἰς ἡμᾶς ὁ Θεός. v. om. ὁ Θεός.

9. om. οὖν.

7. μόλις γάρ] *an amazing proof of love—for, &c.*

ὑπὲρ γάρ] *I say, "scarcely" (μόλις); for perhaps, &c.*

τοῦ ἀγαθοῦ] the generic article, as in Matt. xii. 35: ὁ ἀγαθὸς ἄνθρωπος κ.τ.λ. Luc. vi. 45. ἀγαθός just so far differs from δίκαιος above, that it expresses a more attractive character; *good, benevolent*, rather than merely *just*.

8. συνίστησιν] see note on iii. 5.

9, 10. πολλῶ οὖν μᾶλλον] He who has done the greater will certainly do the less. The greater was the sacrifice of the Son of God for sinners: the less is the completion of that work by the salvation of those whom that sacrifice has reconciled. Cf. viii. 32: ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο... πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

9. ἐν τῷ αἵματι αὐτοῦ] see

note on iii. 25.

ἀπὸ τῆς ὀργῆς] i. 18. ii. 5. 1 Thess. i. 10: Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

10. ἐχθροὶ ὄντες] see first note on v. 1.

καταλλάγημεν] *were reconciled*, changed from ἐχθροὶ into friends, by the announcement of a free forgiveness of sin through the death of Christ. Cf. xi. 15: καταλλαγὴ κόσμου. See the fuller statement in 2 Cor. v. 18—20: τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ... δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. The reconciliation is that of man to God: but it is effected by an act of free forgiveness (μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν) on the part of God to man.

τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι 11 ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρ- 12 τία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ

12. om. ὁ θάνατος αὐτ.

ἐν τῇ ζωῇ] *in* (i. e., as our place of safety) *his life after death*: that life in which He carries on His intercession, communication of the Holy Spirit, individual protection and guidance, and final "redemption of the body" by resurrection. Joh. xiv. 19: ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. 2 Cor. iv. 10, 11: ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ κ.τ.λ. Phil. iii. 10: τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ (*the power to which resurrection admitted Him*) κ.τ.λ.

11. οὐ μόνον δέ] *and not only have we this hope, but even now, &c.*

καυχώμενοι] as if belonging to σωθησόμεθα as the principal verb; though in sense καυχώμεθα would have been clearer.

12—21. *Thus Christ, like Adam, has become the head and ancestor of a whole race,*

who are involved in the consequences of His act. Most unlike, indeed, most opposite, are the two cases: the one, an act of transgression, involving judgment and death; the other, of obedience, leading to acceptance and life.

12. διὰ τοῦτο] *such being the effects of Christ's redemption.*

ὥσπερ κ.τ.λ.] the sentence is interrupted by vv. 13—17, and resumed in v. 18, with a repetition of the protasis in an altered form.

ἡ ἁμαρτία...ὁ θ.] *sin...death collectively, as a whole.*

διὰ τῆς ἁμ. ὁ θ.] Gen ii. 17: LXX. ἡ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

ὁ θάνατος] *natural death, primarily, and as the punishment specially denounced: spiritual and eternal death, incidentally and secondarily, as the necessary consequence of the*

13 θανατος διήλθεν, ἐφ' ᾧ πάντες ἡμαρτον ἄχρι
γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ

severance of a creature from the service and love of the Creator.

διήλθεν] went abroad, spread: as, e.g., in Act. viii. 4: οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι κ.τ.λ. x. 38: ὃς διήλθεν εὐεργετῶν κ.τ.λ.

ἐφ' ᾧ] i.e., ἐπὶ τούτῳ ὅτι: for that, because. 2 Cor. v. 4: ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι κ.τ.λ.

πάντες ἡμαρτον] i.e., in the person of Adam. It is not true that all who die have sinned personally: e.g., infants, or those destitute of reason. Nor would the argument here admit that ~~hence~~. Adam fell as the sample, the representative, of the race. As he fell, so would any one of the race have fallen under the same trial: God (for His own beneficent purposes) deals with the race as having been tried, and as having fallen, in him. (Cf. v. 15: τῷ τοῦ ἐνὸς παραπτώματι οἱ πάντες ἀπέθανον. The tense, and form of expression, are illustrated by 2 Cor. v. 15: εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἅρα οἱ πάντες ἀπέθανον (i.e. in the person of Christ).

13, 14, ἄχρι γάρ] I say, all men are regarded as having sinned in the person of Adam. For during the whole interval between the Fall and the Law there was

evidently a general imputation of sin, because there was death: yet that sin which was thus punished could not have been personal sin; for men were not living (like Adam in Paradise) under a special law of which death was the penalty; and yet they died: the sin therefore which was punished by their death was not their own sin, but that of their forefather.

ἄχρι νόμου] before and up to the time of a law being given: equivalent to the expression below, ἀπὸ Ἀδὰμ μέχρι Μωσέως: but more generally stated: νόμου, not τοῦ νόμου.

ἁμαρτία ἦν] there was sin, somehow or other, abroad in the world; evidenced by death: death was a punishment—but for whose sin?

ἁμαρτία δέ] it is a first principle, that, where there is no law, there is no imputation of transgression. Now, in this sense, there was no law in the interval between Adam and Moses: i.e. no law (like that of Gen. ii. 16, 17) which threatened temporal death as the punishment of individual sin: and there being no such law, there could be no such punishment.

οὐκ ἐλλογείται μ. ὁ. ν.] iv. 15:

ἐλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασίλευσεν ὁ 14
 θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
 μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παρα-
 βάσεως Ἀδὰμ· ὅς ἐστιν τύπος τοῦ μέλλοντος.
 ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χά- 15
 ρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ
 πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ
 Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώ-
 που Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσει-
 σεν. καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δώ- 16

14. *om. μή.*

οὗ γὰρ οὐκ ἔστιν νόμος, οὐδὲ πα-
 ράβασις. For ἐλλογεῖν in its
 literal sense, see Philem. 18:
 τοῦτο ἐμοὶ ἐλλόγει [*al. ἐλλόγα*].

14. ἀλλὰ ἐβασίλευσεν] *yet*
still there was a universal reign
of death in that interval.

καὶ ἐπὶ τοὺς] *those genera-*
tions could not commit Adam's
sin, for they were not under his
law: that had ceased when he left
Paradise. Besides, infants died
—who had sinned against no law.

ὅς ἐστιν τύπος] *and therefore*
in this respect Adam is a type of
Christ; that he involved his de-
scendants in the consequences of
his act. See 1 Cor. xv. 45: ὁ
πρῶτος ἄνθρωπος Ἀδὰμ... ὁ ἔσχα-
τος Ἀδὰμ. The title ὁ μέλλον
is equivalent to the more usual
ὁ ἐρχόμενος as in Matt. xi. 2:
σὺ εἶ ὁ ἐρχόμενος; Heb. x. 37
(Hab. ii. 3): ὁ ἐρχόμενος ἦξει καὶ

οὐ χρονεῖ.

15. ἀλλ' οὐχ ὡς] *but with*
this one point of resemblance, all
else is most opposite. On the one
side, παράπτωμα, θάνατος: on the
other, χάρις, δωρεά.

οἱ πολλοί... τοὺς πολλούς] *the*
world. Christ's redemption is
(potentially, though not actu-
ally) coextensive with the Fall.
It embraces all, though all may
not embrace it.

πολλῷ μᾶλλον] *an argument*
à fortiori: much more surely
can we assert the good than the
evil. See v. 17.

ἐν χάριτι τῇ] *belongs not to*
ἡ δωρεά, but to the verb.

16. καὶ οὐχ ὡς] *another point*
of contrast. The sin which led to
man's ruin was but one: the sins
which (by God's mercy) prompted
the redemption were many.

δι' ἐνὸς ἁμαρτήσαντος] *by*

ρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα,
τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς
17 δικαίωμα. εἰ γὰρ ἐν ἐνὶ παραπτώματι ὁ θάνατος
ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν
περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δι-
καιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν
18 διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι'
ἐνός παραπτώματος εἰς πάντας ἀνθρώπους εἰς
κατάκριμα, οὕτως καὶ δι' ἑνός δικαιώματος εἰς

17. εἰ γ. τῷ τοῦ ἑνός π. v. εἰ γ. ἐν ἑνός π. om. τῆς δωρεᾶς.

means of one man having sinned; i.e., by one sin. Supply οἱ πολλοὶ ἀπέθανον, or the like.

τὸ δώρημα] *i.e., οὕτω καὶ τὸ δώρημά ἐστιν.*

τὸ μὲν γάρ] *one man's sin caused judgment to fall, unto condemnation: a multitude of offences drew forth (from God's compassion) the free gift, unto acquittal.*

κρίμα... κατάκριμα] *judgment ...condemnation. For the distinction see, e.g., 1 Cor. xi. 32: κρινόμενοι...ἵνα μὴ κατακριθῶμεν.*

ἐκ π.] *sprang out of, originated in: as though the very multitude of man's sins caused the interposition for his rescue.*

δικαίωμα] *here, sentence of acquittal: the opposite of κατάκριμα. See note on i. 32.*

17. εἰ γὰρ ἐν ἐν] *for if in (through) one transgression death established his reign by means of*

that one transgressor, &c.

πολλῷ μᾶλλον] *if evil was permitted thus to entail consequences upon others who had not committed it, much more shall good.*

τῆς δωρεᾶς τῆς δ.] *iii. 24: δικαιούμενοι δωρεάν.*

18. ἄρα οὖν ὡς] *1 Cor. xv. 22: ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιθήσονται.*

εἰς πάντας] *supply in the former clause τὸ κρίμα ἐγένετο, or the like; and in the latter τὸ χάρισμα.*

δι' ἑνός δικαιώματος] *by one righteous act; regarding the whole work of Christ as one single act of obedience, contrasted with the one παράπτωμα of Adam. See again note on i. 32.*

δικαίωσιν] *a form which occurs only here and in iv. 25: see note on i. 17. The act of making*

πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ὥσπερ 19
γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρ-
τωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται
οἱ πολλοί. νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ 20
τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία,
ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὥσπερ ἐβασίλευ- 21
σεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις
βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

a person δίκαιον by acquittal or
absolution.

δ. ζωῆς] α δικαίωσις bringing
with it life, eternal life. Joh.
xvii. 2, 3: ἵνα πᾶν ὃ δέδωκας
αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον·
αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ κ.τ.λ.

19. ὥσπερ γάρ] the effect of
Adam's disobedience was, that the
whole world of men was thence-
forth regarded and treated as
sinful: the effect of Christ's obe-
dience is, that the whole world
(so far as it accepts His work)
shall be regarded and dealt with
as righteous. See note on v. 15.

τῆς ὑπακοῆς τ. ἐ.] Phil. ii. 8:
γενόμενος ὑπήκοος μέχρι θανάτου,
θανάτου δὲ σταυροῦ. Heb. v. 8:
καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν
ἔπαθεν τὴν ὑπακοήν.

20. νόμος δὲ π.] now (be-
tween the sin of Adam and the
obedience of Christ) there came in

by the way a law; a revelation
of duty, accompanied by certain
conditions and sanctions; and
this for a special purpose, ἵνα
κ.τ.λ.

παρεισῆλθεν] came in (was
introduced) by the way, paren-
thetically, and therefore tempo-
rarily; neither as the original
nor yet the final dispensation.
Cf. Gal. iii. 19: τί οὖν ὁ νόμος;
τῶν παραβάσεων χάριν προσετέθη
κ.τ.λ. For παρεισῆλθεν see Gal.
ii. 4.

ἵνα] and its only effect (may
we not say, its object) was, to
display more strongly, and in
a certain sense (see chap. vii.) to
aggravate, the sinfulness of man.

οὐ δέ] yet over sin, thus ag-
gravated, gratuitous mercy has
but had a more signal victory.

21. ἐν τῷ θανάτῳ] as the
arena of its triumph.

VI. 1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
 2 ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οἷτινες ἀπεθά-
 3 νομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἡ
 ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν
 Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;
 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς

vi. 3. om. Ἰησοῦν.

VI. 1, &c. τί οὖν ἐροῦμεν] The assertion of the gratuitous acceptance of man, and more especially an expression used in v. 20, might appear to sanction the fatal error of regarding sin as a matter of indifference, or even as a tribute to the greatness of God's grace in pardoning it. The utter incompatibility of a life of sin with a life of faith, is the subject of this chapter.

1. τί οὖν] *what inference shall we draw from what has been said? Shall we say, The more we sin, the more will our forgiveness magnify God's mercy?*

2. ἀπεθάνομεν] *died; not, have died.* A particular time and act is referred to: see v. 3. Baptism (in the case of a penitent and believing convert) was a moment of actual transition from a life of sin to a life of holiness, and is constantly referred to in Scripture as such: e.g., Act. ii. 38: μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν... εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε

τὴν δωρεὰν τοῦ ἁγίου πνεύματος. xix. 5, 6: ἐβαπτίσθησαν...καὶ... ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς (cf. Eph. i. 13). xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου. Gal. iii. 27: ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

3. ἡ ἀγνοεῖτε] *by baptism we were united to Christ; and the point of union is His death.* Our union is with Christ crucified; with Christ, not as a man living upon earth before death, but as one who has died, and with distinct reference to His death. See Joh. xii. 24: ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. *Before death He was a Teacher: death alone could make Him a Saviour.* For βαπτίζειν εἰς (*to admit into by baptism*), see Matt. xxviii. 19. Act. viii. 16. xix. 3, 5. 1 Cor. i. 13, 15. x. 2. xii. 13: ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν. Gal. iii. 27.

4. συνετάφημεν] *our bur-*

τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτως καὶ ἡμεῖς

tism, by which we were united to Christ, was, like burial, a solemn act of consigning us to death: that, as Christ rose again from death, so should we, in this world, live as men who have already died and risen again. Such is St Paul's view of the Christian life. It is the life of one who is united to Christ by the possession of the same Holy Spirit: so united to Christ, that he is to regard himself as having passed through all that Christ has passed through; as having already died, already risen again, already taken his place in heaven. See Gal. ii. 20: Χριστῷ συνεσταύρωμαι. ζωὴ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. Col. ii. 12, 13: συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνεγέρθητε ... καὶ ὑμᾶς νεκροὺς ὄντας... συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ κ.τ.λ. iii. 1—4: εἰ οὖν συνεγέρθητε τῷ Χριστῷ... ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

eis τὸν θ.] depends upon συνετάφημεν.

τῆς δόξης] *the manifested power.* See note on iv. 20. So in Joh. xi. 40, ὅψῃ τὴν δόξαν τοῦ Θεοῦ is given as an equiva-

lent expression for ἀναστήσεται ὁ ἀδελφός σου in v. 23. Cf. 2 Cor. xiii. 4: ζῇ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

ἐν καιν. ζωῇ] *in newness (consisting) of life: i.e., in a new state, of which the characteristic is life; "life" in the emphatic sense; as Joh. i. 4: ἐν αὐτῷ ζωὴ ἦν. iii. 36: οὐκ ὄψεται ζωὴν. v. 40: ἵνα ζωὴν ἔχητε. vi. 33: ζωὴν διδούς τῷ κόσμῳ. x. 10: ἦλθον ἵνα ζωὴν ἔχωσιν. &c. &c.* For *καινότητι*, cf. vii. 6: ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γραμματος. For the genitive ζωῆς, see Joh. v. 29: καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς. Rom. v. 18: εἰς δικαιοσιν ζωῆς.

περιπατήσωμεν] the metaphorical use of this word begins to appear in Joh. viii. 12: ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς. xii. 35: περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. In Act. xxi. 21, the derived sense is complete: μηδὲ τοῖς ἔθουσιν περιπατεῖν. In the Epistles of St Paul and St John it is frequent in this sense. With ἐν, it indicates the field

5 ἐν καινότητι ζωῆς περιπατήσωμεν. εἰ γὰρ σύμ-
φυτοι γενόμεναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐ-
6 τοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο

or area in which the motion or conduct is exercised: as, *e.g.*, Eph. ii. 10: αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοιμάσεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν (in allusion, perhaps, to the place prepared for the home of the *first* creation: Gen. ii. 15. LXX. ἔλαβε Κύριος ὁ Θεὸς τὸν ἄνθρωπον ὃν ἔπλασε, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν). Cf. Eph. ii. 2. Col. iii. 7. For the distinction between περιπατεῖν and ζῆν (as here π. and ζωῆς) see passage last quoted: ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε ὅτε ἐζήτε ἐν τούτοις.

5. εἰ γὰρ σύμφυτοι] *as surely as we are united with Christ in His death, so surely shall we be united with Him in His resurrection.* See Phil. iii. 10, 11: συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἰ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 2 Tim. ii. 11: πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν. But *when?* hereafter only, or in this life? Sometimes the one thought predominates, sometimes the other. The *completion* of the promise is future: but there

is an *approximation* to it now. A Christian *ought* to live *now* as if he were already risen; and thus he does, in some measure, by virtue of a spiritual union with Him who is risen: but what he is only *approximately* now, he shall be after resurrection *perfectly*. And the process being *gradual*—beginning as soon as he receives any portion of Christ's Spirit, advancing as he receives more, and perfected at death—the language used to describe his state is applicable, more or less fully, to different stages of his progress.

σύμφυτοι γεγόναμεν τῷ ὁ.] literally, *have become naturally combined with (have acquired a union of nature with) the likeness of His death; i.e., have become so united with His death (with Him in His death) as to be like it (like Him in it).* And the practical proof of this resemblance is, a deadness to the influences of sense and sin, like that which a dead man shows: see v. 7.

ἀλλὰ καὶ] Supply σύμφυτοι τῷ ὁμοιώματι.

ἐσόμεθα] in this life approximately; after death perfectly.

γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ὁ 7 γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ 8 δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς 9 ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ

6. ὁ παλαιός] *our old self was crucified with Him.* See note on v. 4.

ἄνθρωπος] as in the phrases, κατὰ τὸν ἔσω ἄνθρωπον, vii. 22: ὁ ἔσω ἡμῶν ἄνθρωπος, 2 Cor. iv. 16: εἰς τὸν ἔσω ἄνθρωπον, Eph. iii. 16: ἀποθέσθαι τὸν παλαιὸν ἄνθρωπον... καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, iv. 22, 24: ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον, Col. iii. 9: ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, 1 Pet. iii. 4.

καταργηθῇ] see note on iii. 3.

τὸ σῶμα τῆς ἁμαρτίας] *i.e.*, the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live *as though* he had already laid aside this body in death; mastering its sinful promptings in the power of a new life derived from Christ in heaven. See Col. ii. 11: ἐν ᾧ [Χριστῷ] καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς

σαρκός... συνταφέντες αὐτῷ κ.τ.λ. Cf. vii. 24: τοῦ σώματος τοῦ θανάτου τούτου. 1 Cor. xv. 44: σῶμα ψυχικόν opposed to σῶμα πνευματικόν. Phil. iii. 21: τὸ σῶμα τῆς ταπεινώσεως ἡμῶν contrasted with τῷ σώματι τῆς δόξης αὐτοῦ.

7. ὁ γάρ] *A dead man has done with sin: he cannot commit it.*

δεδικαίωται] from the sense of *absolving, declaring to be free from a charge* (with ἀπό, Act. xiii. 39), comes that of *setting free* generally. δικαιοῦν here is equivalent to ἐλευθεροῦν in v. 18. See note on δικαίωμα, i. 32.

8. συνζήσομεν] See notes on v. 5.

9. οὐκέτι ἀποθνήσκει] *death once passed, is passed for ever.* Heb. ix. 27: ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. *It was so with Christ: it is so with us; if we die with Him once, life follows.*

10 οὐκέτι κυριεύει. ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ
 11 ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. οὕτως
 καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ
 ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.
 12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ
 ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις
 13 αὐτοῦ· μὴδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα

11. ἐαυτ. εἶναι.

12. ὑπακ. αὐτῷ· μὴδέ v. ὑπακ. μὴδέ.

10. ὁ γὰρ] *whereas, in that, He died; as for His dying.* Gal. ii. 20: ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ κ.τ.λ.

τῇ ἁμαρτίᾳ] *literally, in relation to sin; the nature of that relation being defined by the sense: here, therefore, in fact, for sin: the dative as in Gal. vi. 12: ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.*

ἐφάπαξ] Heb. vii. 27: τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. ix. 26, 28. 1 Pet. iii. 18: Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν.

ζῇ τῷ Θεῷ] *and therefore for ever.* He whose life is *related* to God, partakes of God's immortality. Luc. xx. 38: Θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

11. οὕτως] *even as Christ is.* λογίζεσθε] *regard yourselves as dead men (insensible, immovable) in relation to sin, as living*

men (full of energy and vigour) in relation to God.

13. μὴδέ] *sin is personified, as claiming the use of the bodily members for its own evil purposes. The datives τῇ ἁμαρτίᾳ and τῷ Θεῷ belong to παριστάνετε and παραστήσατε.*

παριστάνετε] παριστάνειν (παριστάναι) is, *to place beside, present; whether as an offering, instrument, guard, attendant, visitor, &c.: e. g., Matt. xxvi. 53: παραστήσει μοι πλείως δώδεκα λεγεῶνας ἀγγέλων (as a defence). Luc. ii. 22: ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ Κυρίῳ (said of the Presentation in the Temple). Act. i. 3: οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν (of the appearances after the Resurrection). Rom. xii. 1: παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν (of the sacrifice of a Christian life). 2 Cor. iv. 14: ἡμᾶς σὺν*

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὥσεί ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία 14 γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.

Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ 15 νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. οὐκ οἶδατε 16 ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς

16. *om. eis θάνατον.*

Ἰησοῦ ἐγερῇ καὶ παραστήσει σὺν ὑμῖν (of God presenting the redeemed to Himself hereafter). Eph. v. 27: ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν (of Christ similarly presenting the Church to Himself). Col. i. 28: ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ (of the Apostle presenting his converts hereafter to God). 2 Tim. ii. 15: σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ (of the minister or individual Christian presenting himself to God). In the present passage it occurs five times, in the sense of *presenting for use or service*. *παριστάνετε* expresses repetition, habit, continuance; *παραστήσατε*, a single irrevocable act of surrender.

14. οὐ γάρ] with a deep insight into the heart, the substitution of a system of *grace* (free,

gratuitous, acceptance) for one of *law* is spoken of as a motive not for greater licence but for greater holiness. Cf. 1 Cor. xv. 56: ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

ὑπὸ ν....ὑπὸ χ.) see note on iii. 9. Thus Matt. viii. 9: ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. 1 Cor. ix. 20: μὴ ὡς αὐτὸς ὑπὸ νόμον. Gal. iii. 10: ὑπὸ κατάραν εἰσίν. ibid. 25: οὐκέτι ὑπὸ παιδαγωγὸν ἐσμὲν. iv. 2: ὑπὸ ἐπιτρόπους ἐστίν.

16. οὐκ οἶδατε] *we have a choice of masters; but a master we must have, and we cannot serve two.* Matt. vi. 24: οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν κ.τ.λ.

ἁμαρτίας ... ὑπακοῆς] the choice offered is that between the service of *sin* and the service of *obedience*; i. e., of obedience to the *right* master. We

17 θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ
 τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπηκού-
 σατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον
 18 διδαχῆς· ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας
 19 ἐδουλώθητε τῇ δικαιοσύνῃ. ἀνθρώπινον λέγω

18. om. δέ.

might express it as between sin and duty.

εἰς θ...εἰς δ.] *resulting in death...resulting in righteousness.*

17. ὅτι ἦτε] See note on iv. 19. In classical Greek the addition of μὲν after ἦτε would make the sense clear. "*I thank God that, though (whereas) ye were once slaves of sin, yet now, &c.*"

ὑπηκούσατε] a single act, at the time of conversion.

εἰς ὃν π. τ.] for τύπῳ διδαχῆς εἰς ὃν παρεδόθητε.

τύπον] τύπος is (1) a mark or impression; as Joh. xx. 25: τὸν τύπον τῶν ἡλῶν· (2) a form or figure; as Act. vii. 43: τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· and, in a different application, Act. xxiii. 25: ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· (3) a model or pattern; as Act. vii. 44: ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει. Phil. iii. 17: καθὼς ἔχετε τύπον ἡμᾶς. 1 Tim. iv. 12: τύπος γένου τῶν πιστῶν. 1 Pet. v. 3: τύποι γινόμενοι τοῦ

ποιμνίου· so here, τύπον διδαχῆς, a model or pattern of Divine instruction for imitation and conformity: cf. 2 Tim. i. 13: ὑποτύπωσιν (*delineation*) ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἦκουσας· (4) a likeness in general; as v. 14: ὅς ἐστι τύπος τοῦ μέλλοντος. 1 Cor. x. 6: ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν. The expression εἰς ὃν παρεδόθητε is peculiar: τῷ παραδοθέντι ὑμῖν τύπῳ διδαχῆς would be the commoner form (as 2 Pet. ii. 21: τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς· cf. Jud. 3): perhaps the idea may be, *Your hearts took the impress of that mould of instruction into which ye were thrown.*

18. ἐλευθερωθέντες] The same alternative as in vv. 13, 16, 19, 20, 22: ἀμαρτία is opposed successively to Θεός (vv. 11, 22), to ὑπακοή (v. 13), to δικαιοσύνη (here and in v. 20); while in v. 19 ἀμαρτία is replaced by ἀκαθαρσία καὶ ἀνομία.

19. ἀνθρώπινον λέγω] *I use a human comparison, because of that natural infirmity which*

διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ
παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρ-
σία καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν
παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιο-
σύνῃ εἰς ἀγιασμόν. ὅτε γὰρ δοῦλοι ἦτε τῆς 20
ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν 21
καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε;
τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ ἐλευθε- 22
ρωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ
Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ
τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἀμαρ- 23

19. om. εἰς τὴν ἀνομίαν.

21. τ. μὲν γ.

*makes you slow to apprehend
spiritual things. And I repeat
it: ὥσπερ γάρ, &c. Gal. iii. 15:
ἀδελφοί, κατὰ ἄνθρωπον λέγω·
ὁμως ἀνθρώπου κεκυρωμένην δια-
θήκην κ.τ.λ.*

σαρκός] σάρξ, the opposite
of πνεῦμα, includes not only the
σῶμα but the ψυχὴ also. In
Gal. v. 19—21, amongst τὰ ἔργα
τῆς σαρκός are enumerated ἔρις,
ζήλος, θυμοί, φθόνοι, as well as
ἀκαθαρσία, μέθαι, κῶμοι, &c.

εἰς τὴν ἀνομίαν] so as to prac-
tise iniquity.

20. τῇ δ.] *in relation to.*

21. τίνα οὖν] *it is true that,
while you served sin, you were
not under the restraints of holi-
ness:—well then, was it a happy
life? did it repay you?*

καρπὸν] *advantage, profit.*
So in v. 22. Phil. i. 22: τοῦτό
μοι καρπὸς ἔργου.

ἐφ' οἷς] i. e., ἐκείνων ἐφ' οἷς.

τὸ γὰρ τέλος] Phil. iii. 19:
ὣν τὸ τέλος ἀπώλεια.

23. τὰ γάρ] *sin gives
wages; the ruin which follows
it is fairly earned: but the
Christian's reward is, after all,
a gift. See Luc. xvii. 10: ὅταν
ποιήσητε πάντα τὰ διαταχθέντα
ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί
ἐσμεν κ.τ.λ.*

ὀψώνια] applied to *military
pay*, in Luc. iii. 14: ἀρκεῖσθε
τοῖς ὀψωνίοις ὑμῶν. 1 Cor. ix. 7:
τίς στρατεύεται ἰδίοις ὀψωνίοις
ποτέ; more generally in 2 Cor.
xi. 8: λαβὼν ὀψώνιον πρὸς τὴν
ὑμῶν διακονίαν.

τίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰ-
 ώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

VII. 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον
 λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
 2 ὅσον χρόνον ζῇ; ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι
 ἀνδρὶ δέδεσται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
 3 κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἄρα

VII. 1—6. The statement in
 vi. 14, οὐκ ἐστε ὑπὸ νόμον (which
 has been cleared, in vv. 15—23,
 from its apparently antinomian
 consequences) requires further
 explanation and proof. *It does
 not follow, because a person has
 once been under a certain obli-
 gation, that therefore that obli-
 gation should be perpetual. A wife,
 e. g., is bound to her husband
 while he lives: but his death re-
 leases her. Death breaks all such
 bonds: whether it be the death of
 the person bound, or of the per-
 son to whom the other is bound.*
 Thus, while the more precise
 application of the comparison
 would have introduced the idea
 of the death of the law (the
 vitality of which consisted only
 in its being God's ordinance for
 man), it better suits the lan-
 guage of the previous chapter to
 speak of our death, as anticipat-
 ed and foreshown in Christian
 Baptism. *Over us, as dead and
 risen men, the law has lost its*

hold.

1. ἡ ἀγνοεῖτε] *There is no-
 thing shocking in the assertion
 of vi. 14. You all know that the
 power of the law—of any law—
 over man, ceases at his death.*
And we are dead. See vi. 3—11.

νόμον...ὁ νόμος] *to persons
 acquainted with a law...that that
 law, &c.*

2. ἡ γὰρ ὑπανδρος] 2 Cor.
 vii. 39: γυνὴ δέδεσται ἐφ' ὅσον
 χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ
 καὶ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα
 ἐστὶν ᾧ θέλει γαμηθῆναι.

τῷ ζῶντι ἀνδρὶ] *to her living
 husband.*

κατήργηται] *the perfect ex-
 presses, she is at once (by the
 very fact of his death) discharged
 from the law (the lawful author-
 ity) of her husband. For καταρ-
 γεῖν see note on iii. 3. From
 the sense of abolishing, destroy-
 ing, comes that of cutting off or
 severing from: as here, and v. 6.*
 Gal. v. 4: κατηργήθητε ἀπὸ τοῦ
 Χριστοῦ.

οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν
γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι
αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ. ὥστε, 4
ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ
διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι
ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρπο-
φορήσωμεν τῷ Θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, 5

3. χρηματίσει] χρηματίζειν
is properly, *to transact business*
as; and so, *to pass for*; *to be*
regarded or called. See Act. xi.
26: ἐγένετο δὲ...χρηματίσαι τε
πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθη-
τὰς Χριστιανούς. For a different
sense of χρηματίζειν, see note on
xi. 4.

4. ὥστε] See note on vv.
1—6. The *precise* comparison
would have been, *As the death*
of the husband releases the wife,
so the death (abolition) of the
law has released you. But the
latter clause is reversed (to suit
the view of chap. vi.) and be-
comes, not, *the law is dead to*
you, but, *you are dead to the*
law.

ἐθανατώθητε] *were put to*
death in relation to the law, by
the body of Christ. See note on
vi. 4. *United as you are to*
Christ, you died when He died—
in His person. The essence of
this union is the possession of

Christ's Spirit; the moment of
its bestowal, Baptism received
in repentance and faith.

γενέσθαι ἑτέρῳ...καρποφορή-
σωμεν] still retaining the figure
of *marriage*; as in γενομένην
ἀνδρὶ ἑτέρῳ in v. 3. For this use
of καρπός cf. Luc. i. 42. Act.
ii. 39. *Union with Christ in*
His death involves union with
Him in His present life after
death; and *that union bears*
fruit to the praise and glory of
God. For the sense of καρπο-
φορεῖν, see Gal. v. 22: ὁ δὲ καρ-
πὸς τοῦ πνεύματος ἐστὶν ἀγάπη,
χαρά, εἰρήνη, μακροθυμία κ.τ.λ.
For the word, in its original
sense, Mar. iv. 28: αὐτομάτῃ ἡ
γῆ καρποφορεῖ· and in its meta-
phorical use, Matt. xiii. 23. Mar.
iv. 20. Luc. viii. 15. Col. i. 6:
[τὸ εὐαγγέλιον] καρποφορούμενον
καὶ αὐξανόμενον. Ibid. 10: ἐν
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦν-
τες.

5. ἦμεν ἐν τῇ σαρκί] ἐν τῇ

τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρπο-
6 φορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν ἀπὸ
τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε

σαρκὶ εἶναι is the opposite of ἀποθανεῖν (v. 6). Cf. 2 Cor. x. 3: where St Paul speaks of himself as ἐν σαρκὶ περιπατῶν, though not κατὰ σάρκα στρατευόμενος. Gal. ii. 20: where St Paul speaks of himself as ἐν σαρκὶ ζῶν, though already, in another sense (v. 19), ἀποθανών. Phil. i. 22, 24: where τὸ ζῆν ἐν σαρκί and τὸ ἐπιμένειν ἐν τῇ σαρκί are used as synonyms for τὸ ζῆν and contrasted with τὸ ἀποθανεῖν (v. 21). 1 Pet. iv. 2: where ἐν σαρκὶ βιώσαι is opposed to ἐν σαρκὶ παθεῖν (v. 1). *When we were in the flesh*, is, *when we were alive*; contrasted with, *now that we have died* in virtue of our union with Him who has died and risen again.

τὰ παθήματα] explained by Gal. v. 24: οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. In these two passages πάθημα is used (like πάθος, i. 26. Col. iii. 5. 1 Thess. iv. 5) for *passion*: elsewhere for *suffering*, as viii. 18, &c. τὰ διὰ τοῦ νόμου] explained in vv. 7—25.

ἐνηργεῖτο] (1) ἐνεργεῖν (τι), to effect: 1 Cor. xii. 6, 11. Gal. iii.

5. Eph. i. 11. Phil. ii. 13 (α). (2) intransitively, to operate: Matt. xiv. 2. Mar. vi. 14. Gal. ii. 8. Eph. i. 20 (ἦν cogn. acc.). ii. 2. So ἐνεργεῖσθαι here, and 2 Cor. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Jac. v. 16. In 2 Cor. i. 6, ἐνεργουμένης may perhaps be a strict passive, fully warranted by the first usage of ἐνεργεῖν above mentioned.

ἐν τοῖς] as the organs or instruments by which they acted. Cf. vi. 13, 19. Jac. iv. 1.

τῷ θανάτῳ] as the fruits of union with Christ are said (v. 4) to redound to the glory of God, so those of our evil nature are said to augment the triumph, as it were, of death; of misery and ruin here and hereafter.

6. κατηργήθημεν] see note on v. 2. The aorist indicates that the release spoken of took place at the moment of union with Christ in Baptism.

ἀποθανόντες ἐν ᾧ] by having died in relation to that (law) under which we were bound. See v. 4. Gal. ii. 19: ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. The English Version (*that*

δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ
παλαιότητι γραμματος.

Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γέ-
νοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω· εἰ μὴ διὰ

6. *om.* ἡμᾶς.

being dead wherein we were held) is made from the (unsupported) reading ἀποθανόντος· *that law in which we were held having itself died*: but see notes on vv. 1—6 and on v. 4.

κατειχόμεθα] *we were detained or held fast*: so κατέχειν in Luc. iv. 42. viii. 15. 1 Cor. vii. 30. 2 Thess. ii. 6, 7. &c. For the sense, cf. Gal. iii. 33: ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μ. πίστιν α. iv. 3: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεν δεδουλωμένοι.

ὥστε] *the result and object of this death to the law is, not our freedom from God's service, but a change in its nature.*

ἐν καινότητι] *literally, in newness (consisting) of spirit, and not in oldness (consisting) of letter: i.e., in a new state, of which the essence is spirit (a new spirit, a soul quickened and animated by the presence of the Holy Spirit), instead of that old state, of which the characteristic was obedience to a written enactment.* See note (with references) on ii. 29: ἐν πνεύματι οὐ γραμμάτι. For καινότης, see note on

vi. 4. For παλαιότης (only found here) cf. 2 Cor. iii. 14: τῆς παλαιᾶς διαθήκης. Heb. viii. 13: ἐν τῷ λέγειν καινὴν [διαθήκην] πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

7—25. τί οὖν κ.τ.λ.] *the expression in v. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, might seem to impugn the holiness of God's law. But it is not so. The fault lies, not in the law, but in the condition of the human will. The nature of the struggle between law and inclination is described; how it is that ἡ ἐντολὴ ἡ εἰς ζωὴν proves eventually εἰς θάνατον.*

7. τί οὖν] *when I speak of sinful passions working through the Law, I do not mean that the Law is sin, or can reasonably be charged with causing sin: but this I say, that by the Law is the knowledge of sin.* See iii. 20.

ἀλλὰ] *after μὴ γένοιτο, as in v. 13 and xi. 11: but, or, but I do say.* The Law does not create sin: sin—the radical evil, which is self-will and estrangement from God—is there, in the heart, all

νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ
 8 νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. ἀφορμὴν δὲ
 λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατηργά-
 σατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νό-
 9 μου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων χωρὶς νόμου
 ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέ-
 10 ζησεν, ἐγὼ δὲ ἀπέθανον· καὶ εὐρέθη μοι ἡ ἐν-
 11 τολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. ἡ γὰρ
 ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς

along: but the Law reveals, and (in a certain sense) provokes it.

οὐκ ἔγνων εἰ μὴ] *I did not know sin except by, &c. i.e., I owe my knowledge of sin to the Law.*

τήν τε γάρ] τε, as if another example were to follow with καί.

οὐκ ᾔδειν] *I should not have been conscious of its sinfulness, nor perhaps of its strength.*

8. ἀφορμὴν δὲ λαβοῦσα] *the evil heart seizes upon the prohibition as the occasion of showing its enmity to the Lawgiver.*

νεκρά] sin requires a law to give it scope and energy: in essence and principle it may exist prior to law, but not in activity: without a law sin is dormant.

9. ἐγὼ δέ] If the statement is taken quite literally, it is a supposed case; that of a man, fallen indeed, but not yet placed under a definite dispensation like the Law of Moses, and therefore not chargeable with definite

transgression: then comes a system of commands and prohibitions, and he learns for the first time his real subjection to sin. To St Paul himself such language could only apply with something of accommodation; with reference to a time when he was unconscious of the spiritual claim of the Law, and might imagine himself blameless in obedience to it: a deeper insight into its requirements might be described, somewhat figuratively, as *the commandment coming to him* as a stranger, though in form and sound long known.

10. ἡ εἰς ζωὴν] *which was* (professed to be) *unto life*; for the Law offered life as the condition of obedience. See Lev. xviii. 5: LXX. καὶ φυλάξεσθε πάντα τὰ προστάγματά μου... ἀ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. Ez. xx. 11, &c. Gal. iii. 12.

11. ἀφορμὴν λαβοῦσα] *gaining a starting-point, an occasion or*

ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε 12
ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία
καὶ ἀγαθή. τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνα- 13
τος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτω-
λὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἶδαμεν γὰρ 14
ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός

14. σδ. δέ.

opportunity. Thus ἀφορμὴν δι-
δόναι, 2 Cor. v. 12. 1 Tim. v. 14.
ἀφορμὴν ἐκκόπτειν and ἀφορμὴν
θέλειν, 2 Cor. xi. 12. εἰς ἀφορμὴν
τῇ σαρκί, Gal. v. 13.

ἐξηπάτησεν] *mised, seduced*.
2 Cor. xi. 3: ὁ ὄφεις ἐξηπάτησεν
Εὐαν ἐν τῇ πανουργίᾳ αὐτοῦ. 1
Tim. ii. 14: ἡ δὲ γυνὴ ἐξαπατη-
θεῖσα ἐν παραβάσει γέγονεν. Heb.
iii. 13: ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν
τις ἀπάτῃ τῆς ἁμαρτίας. All sin
is committed under a deception,
momentary at least, as to the
amount of satisfaction to be found
in it, the excuse to be made for
it, and the probability of its
punishment.

δι' αὐτῆς] see notes on 8, 9.

ἀπέκτεινεν] *exposed me to the
penalty of death; condemned,
ruined me*. Thus 2 Cor. iii. 6:
τὸ γὰρ γράμμα ἀποκτείνει. Here
sin is said to do *by* the Law,
that which there the Law *itself*
is said to do.

12. ὥστε] the μὲν shows
that the sentence is interrupted
by the question in v. 13. The
full construction would have
been, ἡ δὲ ἁμαρτία διὰ τοῦ ἀγαθοῦ
μοι κατεργάζεται θάνατον, or the
like. *So that, though the law is
holy, yet sin perverts it into a
means of death*.

13. τὸ οὖν] *it is not* (strictly
speaking) *the good and holy Law
of God that proved death to me;
but it is rather, that sin, to show
its malignant character, seized
upon that holy Law, and turned
it into an instrument of ruin*.

ἵνα γένηται] an expansion of
ἵνα φανῇ ἁμαρτία above. *That
thus the Law might be the means
of exposing the exceeding sinful-
ness of sin—its power of per-
verting even good into evil*.

14. πνευματικός ἐστιν] *the
Law has to do with the spirit;
requires for the satisfaction of
its demands, a spiritual mind;*

15 εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο
 16 πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός·
 17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
 18 οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκὶ μου, ἀγαθόν.
 τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζομαι
 19 ζεσθαι τὸ καλὸν οὐ· οὐ γὰρ ὁ θέλω ποιῶ ἀγα-
 20 θόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω. εἰ δὲ

15. *om. τοῦτο pr.*

the mind of a renewed man (see viii. 4): *whereas I*—speaking as one under the Law—either generally, or of his own past experience when he was so—*am* (not spiritual, not renewed, but) *car-nal*, a creature of sense and earth. The language of viii. 2, &c. shows that St Paul is not speaking here of his present state as a Christian.

σάρκινος] distinguished from σαρκικός (properly) as *of flesh* from *fleshly*: *one in the flesh* from *carnal*. Thus 2 Cor. iii. 3: ἐν πλαξὶ καρδίας σαρκίναίς. 2 Cor. x. 4: τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά.

πεπραμένος ὑπό] *enslaved to sin*, as by regular sale and transfer.

15. γινώσκω] properly, *take knowledge of*, *recognize*, and so, *reflect upon with acquiescence and satisfaction*, *approve*. So

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16. εἰ δέ] *this inward disapproval of my own act, is an unconscious tribute to the holiness of the Law which I transgress.*

17. νυνὶ δέ] *it is as if I were two persons, not one; my true, my better self, desiring what is right, but overmastered by an evil power which, though an alien, has taken up its abode (οἰκοῦσα) in me, and manages me against my will.*

18. σαρκί] *the original*, as opposed to the *renewed*, nature. See note on vi. 19.

τὸ γὰρ θέλειν] *sc. τὸ καλόν.*

20. εἰ δὲ δ'] *this is repeated, not in mitigation, but in aggravation, of the condition described. I am not even my own master. I am overborne by the violence of an alien inmate.*

ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν 21 τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνή- 22 δομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν 23 μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. ταλαίπωρος 24 ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; χάρις τῷ Θεῷ διὰ Ἰησοῦ 25

23. *om. ἐν αὐτῷ.*

21. εὐρίσκω] *the rule then of my being (while in this state) I find to be this; that I who would do right have only wrong at command.* νόμος is here the rule, system, or method, of the life actually lived.

22. συνήδομαι] the inward man, the true self, the ἐγὼ of v. 17, &c., approves of God's Law, and admires its holiness. For τὸν ἔσω ᾧ. see note on vi. 6.

23. ἕτερον νόμον] *another and a different rule of conduct, which uses the bodily organs as so many instruments of warfare against that Divine law which my inner mind approves and would obey. And the result is, my captivity, the subjugation of my better self, practically, to this other law—the law of sin.*

αἶχμ. με ἐν τῷ ν.] *leading me*

captive in (as if encircled by the chains of) the law of sin, &c. The ἕτερον νόμον above and the τῷ νόμῳ here are the same: as if it were, *I see another law...leading me captive in its chains.* For αἰχμαλωτίζειν, see Luc. xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6 [*αἰχμαλωτεύοντες*, as Eph. iv. 8].

24. ταλαίπωρος] the body (called here *this body of death*, this dead or dying body; see note on vi. 6) is throughout life unredeemed, unrenewed: its redemption is future; see viii. 23. Its evil desires may be mastered; but they exist still. Hence even a Christian, though not πεπραμένος ὑπὸ τὴν ἀμαρτίαν, has reason to long for the resurrection. See viii. 23.

25. χάρις] for promised mastery over the body in this

15 εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο
 16 πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός·
 17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
 18 οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἰκεί ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν.
 τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζομαι
 19 ζεσθαι τὸ καλὸν οὔ· οὐ γὰρ ὃ θέλω ποιῶ ἀγα-
 20 θόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω. εἰ δὲ

15. *om. τοῦτο pr.*

the mind of a renewed man (see viii. 4): *whereas I*—speaking as one under the Law—either generally, or of his own past experience when he was so—*am* (not spiritual, not renewed, but) *carnal*, a creature of sense and earth. The language of viii. 2, &c. shows that St Paul is not speaking here of his present state as a Christian.

σάρκινος] distinguished from σαρκικός (properly) as *of flesh* from *fleshly*: *one in the flesh* from *carnal*. Thus 2 Cor. iii. 3: ἐν πλαξὶ καρδίας σαρκίναίς. 2 Cor. x. 4: τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά.

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Χριστῷ Ἰησοῦ ἡλευθέρωσέν με ἀπὸ τοῦ νόμου
τῆς ἁμαρτίας καὶ τοῦ θανάτου. τὸ γὰρ ἀδύνα- 3
τον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ
Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρ-
κὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν

κασισύνης. Jac. i. 25: νόμον τέ-
λειον τὸν τῆς ἐλευθερίας. The
contrast resembles that in Jerem.
xxxi. 31—33.

ἡλευθέρωσεν] the aorist indi-
cates the reference to the *one*
marked bestowal of the Holy
Spirit upon him in Baptism.

3. τὸ γὰρ] the body, with
its affections and lusts (Gal. v.
24), was the great hindrance to
human obedience: Christ as-
sumed that body, to obey in it,
and be sacrificed in it: thus did
He introduce a possibility of
obedience for those who will
accept it.

τὸ γὰρ ἀδύνατον] may be
called an accusative in apposi-
tion with the sentence: *a thing*
which the Law could not do: as
xii. 1: τὴν λογικὴν λατρείαν ὑμῶν.
But its real force is more clearly
seen by paraphrasing the verse
thus: *For that which the Law*
could not do—that in which it
was weak through the flesh—God
did (effected) by sending His
own Son...namely, condemned
sin in the flesh.

ἐν ᾧ] *wherein, in which point*
or respect: as Heb. vi. 17: ἐν ᾧ

περισσότερον βουλόμενος ὁ Θεός
κ.τ.λ. 1 Pet. i. 6: ἐν ᾧ ἀγαλ-
λαῖσθε κ.τ.λ. 1 Pet. iv. 4: ἐν
ᾧ ξενίζονται κ.τ.λ. It has the
sense of *whilst*, in Mar. ii. 19.
Luc. v. 34. xix. 13 (ἐν ᾧ ἔρχομαι
literally, *while I am coming*;
i. e. *till I come*). Joh. v. 7. The
sense of *in that, because*, though
at first sight appropriate here,
appears to want confirmation.

ἡσθένει] both in point of
motive and of *power* to obey it;
contrasted with the Gospel,
which supplies a constraining
motive, the love of Christ, and
also offers a new Spirit.

ἐν ὁμοιώματι σ. ἀ.] *in like-*
ness of flesh of sin; in a body
like that of sinful men. Cf. Phil.
ii. 7: ἐταπείνωσεν ἑαυτὸν μορφὴν
δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώ-
πων γενόμενος, καὶ σχήματι ἐρε-
θεις ὡς ἄνθρωπος κ.τ.λ. where (as
here) ὁμοιώματι, like μορφὴν, im-
plies, not a mere *semblance* of
humanity, but an actual *coming*
in the flesh (1 Joh. iv. 2, 3: Ἰη-
σοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα):
as Heb. ii. 17: ὥφειλεν κατὰ
πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι.

περὶ ἁμαρτίας] with θυσίαν

4 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ
νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα
5 περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ κατὰ

understood, a *sin-offering*. Thus Heb. x. 6, 8 (Ps. xl. 6: LXX.): ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ᾔδόκησας κ.τ.λ.

κατέκρινεν] not only, *condemned as sinful*, but, *passed sentence of death upon*, and left it, as a condemned criminal, awaiting the moment of final execution. The sacrifice of Christ destroyed (for all who believe in Him) the *dominance* of sin over the body (ἐν τῇ σαρκί), and guaranteed its final *extirpation*. For κατακρίνειν in this emphatic sense, cf. Matt. xxvii. 3: ἰδὼν ... ὅτι κατεκρίθη.

4. ἵνα] *that thus the requirement of the Law* (which by itself could not secure human obedience) *might be satisfied in the hearty and spiritual holiness of those who are raised above sense and earth by the possession of a Divine Spirit*. Though a Christian is not under the Law as his *express rule of life*, yet he obeys it, in a higher form, and in the power of a higher principle. For δικαίωμα, see note on i. 32.

κατὰ σάρκα] here σὰρξ alone is opposed to πνεῦμα, as elsewhere ψυχὴ is: see i Cor. ii. 14, &c.: ψυχικός δὲ ἄνθρωπος οὐ δέ-

χεται... ὁ δὲ πνευματικός κ.τ.λ. The *full* division is threefold (as in i Thess. v. 23: τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα): but here σὰρξ (and elsewhere ψυχὴ) includes both σῶμα and ψυχὴ (the natural mind), and πνεῦμα is *the renewed soul of the Christian, made so by the presence and agency of a Divine Πνεῦμα*. For the distinction between ἐν σαρκί and κατὰ σάρκα, see note on vii. 5. κατὰ σ. and κατὰ π. expresses *in accordance with, by the rule of, under the direction of*. See references in note on i. 4: κατὰ πνεῦμα.

περιπατοῦσιν] like ἀναστρέφειν or *versari*, to *behave, live*. See note on vi. 4.

5. οἱ γάρ] *there is a broad line of distinction between the natural and the spiritual man: the heart of the one is set upon sensual or worldly things; of the other, upon things spiritual*. Cf. Joh. iii. 6: τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. For φρονεῖν τὰ τῆς σαρκός, τὰ τοῦ πνεύματος, cf. Matt. xvi. 23: οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Mar. viii. 33. Phil. iii. 19: οἱ

σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται. ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλὰ ἐν πνεύματι, 9 εἶπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν 10

τὰ ἐπίγεια φρονοῦντες. Col. iii. 2: τὰ ἄνω φρονεῖτε.

6. τὸ γὰρ] *a wide difference; for, &c.*

τὸ φρόνημα τῆς σαρκὸς] *the sentiment (thought and feeling) of those who φρονοῦσι τὰ τῆς σαρκὸς.*

7. διότι] *a worldly mind must be ruin; because it is a state of enmity towards God; and they who hate God, their Creator and Judge, must perish.*

ἔχθρα εἰς Θεόν] v. 10: εἰ γὰρ ἔχθροὶ ὄντες καταλλάγημεν τῷ Θεῷ. Jac. iv. 4: οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν;

8. οἱ δὲ ἐν σαρκὶ ὄ.] *see note on vii. 5: ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. They who are in flesh—they who know no other life than that of this present being—they who have not died and*

risen again in Christ—cannot please God. Cf. v. 10.

9. οὐκ ἐστὲ ἐν σαρκί] *see again vii. 5, 6: ὅτε γὰρ ἦμεν κ.τ.λ. νυνὶ δὲ...ἀποθανόντες... ὥστε δουλεύειν ἐν καινότητι πνεύματος.*

εἶπερ πνεῦμα Θεοῦ] *if at least a Divine Spirit dwells in you. It is the possession of the Holy Spirit, which transfers a man from being ἐν σαρκί to being ἐν πνεύματι. See note on v. 4.*

εἰ δέ τις...αὐτοῦ] *parenthetical; and v. 10 proceeds without regard to it.*

10. εἰ δὲ Χριστός] *the three expressions, πνεῦμα Θεοῦ, πνεῦμα Χριστοῦ, and Χριστὸς ἐν ὑμῖν, are evidently synonymous.*

τὸ μὲν σῶμα] *explained by vi. 11, &c. λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας*

4 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα 5 περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ κατὰ

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ζητε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς
 πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι 14
 γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ Θεοῦ
 εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν 15
 εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν
 ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. αὐτὸ τὸ πνεῦμα 16
 συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα

ὁ σπείρων τοῦ σπείρειν. Luc. i. 79: τοῦ κατευθῆναι τοὺς πόδας ἡμῶν. ii. 24: καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον. xxii. 31: ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι. Rom. vi. 6: τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. &c. &c.

13. εἰ γὰρ κ. σ. ζητε] Gal. vi. 8: ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

πνεύματι] *by (the instrumentality of) spirit.* The πνεῦμα is the soul as quickened and inhabited by the Holy Spirit (see note on v. 4): what is done therefore by the πνεῦμα is done by the agency of the Holy Spirit: the difference is but one of expression.

τὰς πράξεις τ. σ.] Col. iii. 9: ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

14. ὅσοι γάρ] in confirmation of ζήσεσθε· sons of God must be immortal.

15. οὐ γάρ] *I say, "sons;"*

for, &c.

ἐλάβετε] *the spirit which ye received (in becoming Christians) was one not of slaves, but of adopted sons.* See Gal. iv. 6, 7: ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κράζον, Ἀββᾶ, ὁ πατήρ· ὥστε οὐκέτι εἰ δούλος, ἀλλὰ υἱός.

δουλείας πάλιν] Gal. iv. 24: δύο διαθήκαι, μία μὲν...εἰς δουλείαν γεννώσα.

υἰοθεσίας] Gal. iv. 5: ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. Eph. i. 5: προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν.

ἐν ᾧ] *under whose influence the cry of our hearts is, "Our Father."*

Ἀββᾶ] the Hebrew synonym of ὁ πατήρ. It occurs also in Mar. xiv. 36: καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Gal. iv. 6.

16. αὐτὸ τὸ πνεῦμα] *in prompting this feeling towards God, the Holy Spirit ratifies the*

- 17 Θεοῦ. εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι
 μέν Θεοῦ, συνκληρονόμοι δὲ Χριστοῦ· εἶπερ συν-
 πάσχομεν, ἵνα καὶ συνδοξασθῶμεν.
- 18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα
 τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀπο-
 19 καλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαρδοκία τῆς

assurance of our own spirit, &c.
 For συναπτρεῖν, see note on
 ii. 15.

17. [εἰ δὲ τέκνα] *and the relation of sons involves the expectation of an inheritance; in which we shall be associated with Christ; a union with Him in glory, demanding as its condition a union with Him now in suffering.* Gal. iv. 7: εἰ δὲ υἱός, καὶ κληρονόμος.

[εἶπερ συνπάσχομεν] 2 Tim. ii. 11, 12: εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν.

18. [λογίζομαι γὰρ] *and it is worth our while to submit to this condition; for, &c.*

[οὐκ ἄξια πρὸς] *not worth regarding in comparison with:* ἄξια i. q. ἀξιόλογα.

[τοῦ νῦν καιροῦ] Mar. x. 30: νῦν ἐν τῷ καιρῷ τούτῳ, opposed to ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. Luc. xviii. 30.

[τὴν μέλλουσαν δ. ἀ.] 1 Pet. v. 1: ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός. The order here is as in Gal. iii. 23:

εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

[εἰς ἡμᾶς] not ἡμῖν, as though we should only see the glory spoken of, but so as to reach, affect, come upon us.

19. [ἡ γὰρ] *the whole creation, even in its irrational (if not inanimate) portion, gives signs as of expectation, of longing, of a sense of want and imperfection, to be satisfied only in those "times of refreshing" (καιροὶ ἀναψύξεως, Act. iii. 19) which shall accompany the public recognition of the true sons of God.* The whole earth, in its present state; the world of nature, so full of imperfection, suffering, and decay—and yet under the government of a perfect God; seems to indicate, not the need only, but the certainty, of a future "restitution of all things" (Act. iii. 21) when (above all else) the veil which at present hides the true character and destiny of God's servants shall be removed (τὴν ἀποκάλυψιν τῶν νῶν τοῦ Θεοῦ), and He

κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπέ- 20
τάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα,
ἐπ' ἐλπίδι· ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσε- 21
ται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-
θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἶδαμεν 22

will own and bless them as His. See v. 23.

ἀποκαραδοκία] Phil. i. 20: κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου.

τῆς κτίσεως] see note on i. 25.

ἀπεκδέχεται] vv. 23, 25. 1 Cor. i. 7: ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Phil. iii. 20: σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν. Heb. ix. 28: ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

20. ματαιότητι] *disappointment, frailty, emptiness, nothingness*. Eccles. i. 2, &c. LXX. ματαιότης ματαιότητων, εἶπεν ὁ ἐκκλησιαστής, ματαιότης ματαιότητων, τὰ πάντα ματαιότης. The whole Book of Ecclesiastes is a commentary upon this verse.

οὐχ ἐκούσα] *not by any choice or act of its own, but owing to the appointment of Him who for man's sin inflicted that subjugation to the power of corruption and of decay; a subjugation, however, not destined to be final, but*

brightened by the hope of a future restoration. The Fall of man involved the inferior creation also in its consequences: the "new heavens and new earth" will bring with them the reversal of that derived doom. 2 Pet. iii. 13: καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Apoc. xxi. 1.

21. αὐτὴ ἡ κτίσις] the contrast which follows in v. 23, ἀλλὰ καὶ αὐτοί, shows that *Christians* are not meant by this term (here and in vv. 19, 20, 22); neither can the finally *unbelieving* be interested in the hope here held out: it seems to follow that it denotes the inferior, the irrational, creation, so widely affected by man's conduct and condition. See note on v. 19.

τῆς δόξης τ. τ.] *i. q.* τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ, v. 19. The manifested perfection of the children of God is another expression for what is there called the *unveiling of the sons of God*.

γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδί-
 23 νει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοί,
 τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς καὶ
 αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδε-
 χόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
 24 τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη

23. om. ἡμεῖς.

22. συνωδίνει] the word im-
 plies not only, *suffers together*,
 but *suffers in hope of a joy to*
come. See Joh. xvi. 21.

23. οὐ μόνον δέ] sc. ἡ κτίσις.
 τὴν ἀπαρχὴν τοῦ πν.] *the first*
fruits (of our inheritance), con-
 sisting of the *Holy Spirit*. Thus
 2 Cor. i. 22. v. 5: ὁ δὸς ἡμῖν
 τὸν ἀρραβῶνα τοῦ πνεύματος· ex-
 plained by Eph. i. 13, 14: ἐσφρα-
 γίσθητε τῷ πνεύματι τῆς ἐπαγ-
 γελίας τῷ ἁγίῳ, ὃς ἐστὶν ἀρραβὼν
 τῆς κληρονομίας ἡμῶν εἰς ἀπολύ-
 τρωσιν τῆς περιποιήσεως.

στενάζομεν—τοῦ σ. ἡ.] 2 Cor.
 v. 2: ἐν τούτῳ στενάζομεν, τὸ
 οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
 ἐπενδύσασθαι ἐπιποθοῦντες...καὶ
 γὰρ οἱ ὄντες ἐν τῷ σκηνί στενά-
 ζομεν βαρούμενοι...ἵνα καταποθῇ
 τὸ θνητὸν ὑπὸ τῆς ζωῆς. Cf. 1 Cor.
 xv. 53: δεῖ γὰρ τὸ φθαρτὸν τοῦτο
 ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνη-
 τὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

υἰοθεσίαν] i.e., the *manifes-*
tation of our adoption (see v. 19)
by resurrection: so Eph. i. 14.

The *adoption itself* is not future:
 Gal. iv. 5, 6: ἵνα τὴν υἰοθεσίαν
 ἀπολάβωμεν· ὅτι δέ ἐστε υἱοὶ
 κ.τ.λ.

τὴν ἀπ. τοῦ σ.] called in Eph.
 i. 14, ἀπολύτρωσιν τῆς περιποιή-
 σεως· *the final recovery (by resur-*
rection of the body) of that which
God has already made His own
by the gift of His Son. The
spiritual redemption is already
 ours: *ibid.* 7: ἐν ᾧ ἔχομεν τὴν
 ἀπολύτρωσιν διὰ τοῦ αἵματος αὐ-
 τοῦ, τὴν ἄφεσιν τῶν παραπτωμά-
 των. See note on ἀπολυτρώσεως
 in iii. 24.

24. τῇ γάρ] *by our hope*:
 as, Eph. ii. 8, διὰ τῆς πίστεως·
 for faith in a thing *future* is
 hope.

ἐσώθημεν] *we were saved*:
 the reference being still to the
 time of Baptism received in re-
 pentance and faith, as the actual
 transition from death to life.

ἐλπίς δέ] an *object of hope*:
 as Eph. i. 18: εἰς τὸ εἰδέναι ὑμᾶς
 τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως

οὐκ ἐστὶν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπο- 25
μονῆς ἀπεκδεχόμεθα.

Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβά- 26
νεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώ-
μεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦ-
μα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ὃ δὲ 27

24. βλ., τίς ἐλπ. v. om. καί.

26. προσευξόμεθα.

αὐτοῦ, explained by καὶ τίς ὁ
πλοῦτος τῆς δόξης τῆς κληρονο-
μίας αὐτοῦ ἐν τοῖς ἁγίοις.

βλεπομένη] when it is become
an object of sight: i. q. παροῦσα.

25. δι' ὑπομ.] see note on
διά, ii. 27.

26. Ὡσαύτως δέ] may refer
to v. 16: as the Holy Spirit bears
an inward witness to our son-
ship, so also He aids our weak-
ness by supplying the deficiencies
of our prayers.

συναντιλαμβάνεται] ἀντιλαμ-
βάνεσθαι (τινός) is to lay hold of,
whether in the sense of claiming,
partaking in, (as 1 Tim. vi. 2: οἱ
τῆς ἐργασίας ἀντιλαμβανόμενοι)
or of helping (as Luc. i. 54: ἀντε-
λάβετο Ἰσραὴλ παιδὸς αὐτοῦ. Act.
xx. 35: δεῖ ἀντιλαμβάνεσθαι τῶν
ἀσθενούντων); in both which
senses ἐπιλαμβάνεσθαι also is
used (see, e. g., 1 Tim. vi. 12, 19,
and Heb. ii. 16): συναντιλαμ-
βάνεσθαι (τινί) is, to lay hold of a
thing (as, e. g., a burden) together

with a person, and so to assist
that person; hence, generally,
to assist: as here, τῇ ἀσθενείᾳ,
and Luc. x. 40: εἰπὼν οὖν αὐτῇ
ἵνα μοι συναντιλάβηται.

ὑπερεντυγχάνει] ἐντυγχάνει is,
(1) to chance upon, to meet with;
and hence (2) to visit, apply to,
intercede with; whether with
περί, as Act. xxv. 24: τοῦτον
περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰου-
δαίων ἐνέτυχόν μοι· or κατά, as
xi. 2: ὡς ἐντυγχάνει τῷ Θεῷ κατὰ
τοῦ Ἰσραὴλ· or ὑπέρ, as v. 27:
ἐντυγχάνει ὑπὲρ ἁγίων. v. 34:
ὑπὲρ ἡμῶν. Heb. vii. 25: πάντοτε
ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
Hence ἐντευξίς, 1 Tim. ii. 1. iv. 5.
The verb ὑπερεντυγχάνειν is found
only here. The Holy Spirit in-
tercedes with God for us in those
unuttered yearnings which the
Searcher of hearts recognizes as
the breathing of His own Spirit,
and therefore the expression of
His own will.

στεναγμοῖς] Act. vii. 34.

ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ
 πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ
 28 ἀγίων. οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν Θεὸν
 πάντα συνεργεῖ ὁ Θεὸς εἰς ἀγαθὸν τοῖς κατὰ
 29 πρόθεσιν κλητοῖς οὖσιν. ὅτι οὐς προέγνω, καὶ

28. om. ὁ Θεός.

ὁ ἐρευνῶν τὰς κ.] Apoc. ii. 23: ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας.

27. τὸ φρόνημα τοῦ πνεύματος] not precisely as in v. 6: τί τὸ φ. τ. π. is i. q. τί φρονεῖ τὸ πνεῦμα: what is the mind of the Holy Spirit; there τὸ φ. τ. π. is the mind of those who φρονοῦσι τὰ τοῦ πνεύματος.

ὅτι κατὰ Θεόν] because His intercession in behalf of Christians is always according to God; i. e., in accordance with the mind and will of God. So 2 Cor. vii. 9—11: ἐλυπήθητε γὰρ κατὰ Θεόν... ἡ γὰρ κατὰ Θεὸν λύπη... τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς. It is nearly equivalent to κατὰ τὸ θέλημα τοῦ Θεοῦ in Gal. i. 4. 1 Pet. iv. 19. 1 Joh. v. 14.

28. οἶδαμεν δέ] another ground of comfort: all things must issue in good to true Christians; for they are the subjects of a definite and connected series of Divine acts of favour, commencing in a past eternity, and to be consummated in a future.

συνεργεῖ] if ὁ Θεός be the

reading, the sense is, God does all things in co-operation with those who love Him; co-operates with (or assists) them in all things; unto good to (for the good of) those who are, &c. Mar. xvi. 20: τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος. If ὁ Θεός be omitted, All things co-operate with (aid, help) those who love God, for their good. συνεργεῖν occurs also 1 Cor. xvi. 16. 2 Cor. vi. 1. Jac. ii. 22.

πρόθεσιν] purpose, deliberate resolution: as Act. xi. 23: τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. Rom. ix. 11: ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη. Eph. i. 11: προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κ.τ.λ. iii. 11: κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν κ.τ.λ. For the combination with κλητοῖς here, see 2 Tim. i. 9: τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλησεί ἀγία... κατ' ἰδίαν πρόθεσιν καὶ χάριν κ. τ. λ. For κλητός see notes on i. 1 and 7.

29, 30. ὅτι] I say κατὰ πρόθεσιν κλητοῖς: because, &c. Every

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐ-

one who is eventually saved can only ascribe his salvation, from the first step to the last, to God's favour and act. Human merit must be excluded: and this can only be, by tracing back the work far beyond the obedience which evidences, or even the faith which appropriates, salvation—even to an act of spontaneous favour on the part of that God who foresees and foreordains from eternity all His works. Although therefore no one has a right to say in this life, "I am one of those whom God has absolutely ordained to eternal life;" yet with respect to himself, in the *retrospect*, when he reaches heaven,—and even now generally, with respect to those (*whosoever they be*) who may eventually reach heaven,—a Christian will thankfully accept the language here employed. Eph. i. 3—14 is a parallel passage, somewhat expanded.

προέγνω] xi. 2: τὸν λαὸν αὐτοῦ ὃν προέγνω. 1 Pet. i. 20: Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δέ κ.τ.λ. Act. ii. 23: τοῦτον τῇ ὥρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον. Pet. i. : [ἐκλεκτοῖς] κατὰ πρόγνωσιν Θεοῦ πατρός. The *πρόγνωσις* here corresponds to the

πρόθεσις of v. 28 and Eph. i. 11. It expresses that *original and originating purpose* of God, which must be the ultimate cause of human salvation in each particular instance.

προώρισεν] *marked out, determined, beforehand*: the second step; the direct result of the originating purpose just mentioned. Eph. i. 5: προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ. *ibid.* 11: ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ κ.τ.λ.

συμμόρφους] *i.e.*, ὥστε εἶναι σ. A sufficient correction of any supposed antinomian tendency in this passage: those who are *fore-ordained to eternal life* are *fore-ordained to holiness*—to bear the likeness of Christ. For *συμμόρφους* cf. 2 Cor. iii. 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. Phil. iii. 10: συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ· where, as here, the idea of *moral* or *spiritual* resemblance predominates, as that of *corporeal* likeness (after resurrection) is expressed in 1 Cor. xv. 49: καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. Phil. iii. 21: ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.

τοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
30 ἀδελφοῖς· οὓς δὲ προώρισεν, τούτους καὶ ἐκά-
λεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίω-
σεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ
32 ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ
ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν
αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
33 χαρίζεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ;

30. ἐκάλεσεν] *summoned, invited*: (the past tense still retained, to mark the *retrospective* character of this summary:) the third step; the actual conveyance of the Gospel invitation to those who have been already marked out as heirs of salvation. 2 Thess. ii. 13, 14: εἴλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν (a combination of the *προέγνω* and *προώρισεν* of this passage)... εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν κ.τ.λ.

ἐδικαίωσεν] the fourth step; the immediate *acceptance* and *forgiveness* of those who believe and embrace the Gospel.

ἐδόξασεν] the fifth and last step; the future recognition of the sons of God, and their admission into glory. See notes on iii. 23. v. 2. For the *tense*, see note on ἐκάλεσεν. For *δοξάζειν*, cf. Joh. vii. 39: ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. xii. 16: ὅτε

ἐδοξάσθη Ἰησοῦς. xiii. 31. xvii. 1, 5: καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Act. iii. 13.

31. τί οὖν] *these things being so—God being thus manifestly engaged, by a whole chain of consecutive interpositions, on the side of us who believe—what have we to fear? Nothing in this life—nothing hereafter.*

32. ὅς γε... πῶς οὐχί] see v. 9, 10.

παρέδωκεν] see note on iv. 25.
χαρίζεται] 1 Cor. ii. 12: ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

33. ἐγκαλέσει] the regular construction, ἐγκαλεῖν τί τινα, is varied, even in classical Greek, into ἐγκαλεῖν τινί, τινὶ περὶ τινος, and ἐγκαλεῖσθαι πρὸς τινα. Here ἐγκαλεῖν κατὰ τινα. In Act. xix. 38: ἐγκαλείτωσαν ἀλλήλους. xxiii. 28: τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ.

Θεὸς ὁ δικαίων· τίς ὁ κατακρίνων; Χριστὸς ὁ 34 ^{Es. 1. 8.}
 ἀποθανών, μᾶλλον δὲ ἐγερθεὶς ἐκ νεκρῶν, ὃς καὶ
 ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ
 ἡμῶν. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ 35
 Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ

34. X. Ἰησοῦς. om. ἐκ νεκρῶν. om. καὶ pr.

Elsewhere the construction, ἐγκαλεῖν τινά (τινός, or, περί τινος), is implied by the use of the passive: Act. xix. 40: κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον. xxiii. 29: ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν. xxvi. 2: περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων. *ibid.* 7: περὶ τῆς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων.

ἐκλεκτῶν Θεοῦ] The exact phrase occurs in Tit. i. 1: κατὰ πίστιν ἐκλεκτῶν Θεοῦ. In Col. iii. 12: ὡς ἐκλεκτοὶ τοῦ Θεοῦ. In xvi. 13: τὸν ἐκλεκτὸν ἐν κυρίῳ. 2 Tim. ii. 10: πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς. In 1 Tim. v. 21: καὶ τῶν ἐκλεκτῶν ἀγγέλων. In the Gospels and General Epistles the word is more frequent. The word ἐκλογή (in St Paul's Epistles) occurs in the sense of (1) *selection*, in ix. 11: xi. 5, 28: 1 Thess. i. 4: (2) *the selected*, in xi. 7. The verb ἐκλέγεσθαι, in 1 Cor. i. 27, 28. Eph. i. 4: καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου.

Θεὸς ὁ δ.] *who shall dare to*

accuse, when it is God Himself who acquits? who is there to condemn, when He who died for us and rose again is no less a Person than Christ the Son of God? Cf. Es. 1. 7, 8: LXX. ἔγνω ὅτι οὐ μὴ αἰσχυρθῶ· ὅτι ἐγγίζει ὁ δικαίωσας με· τίς ὁ κρινόμενός μοι; With a note of interrogation after δικαίων and ἡμῶν, the sense becomes: Who shall accuse? God, who already acquits? Who is there to condemn? Christ, who died, &c.? With an interrogation at ἡμῶν only: Who shall accuse? God is our absolver—who is our condemner? can it be Christ? Christ, who died for us, &c.?

34. μᾶλλον δέ] *or rather.* Gal. iv. 9: νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ.

ἐντυγχάνει] see note on v. 26.

35. τίς ἡμᾶς] *if not in danger of condemnation while we remain Christians, yet may not some one or something sever us from Christ?*

στενοχωρία] *straitness of space, difficulty, painful pres-*

Ps. xliv. 22.

36 λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς
 γέγραπται ὅτι Ἕνεκεν σοῦ θανατούμεθα
 ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
 37 σφαγῆς. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν
 38 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι
 οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρ-
 χαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνά-

sure: ii. 9. 2 Cor. vi. 4. xii. 10. A stronger word than even *θλιψίς*; see 2 Cor. iv. 8: *θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι*. The opposite of *εὐρυχωρία*; see Ps. xxxi. 8: LXX. οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ· ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

λιμὸς ἢ γυμνότης] 1 Cor. iv. 11: καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτούμεν [*al.* γυμνῇ].

μάχαιρα] Heb. xi. 34: ἔφυγον στόματα μαχαίρας. *ibid.* 37: ἐν φόνῳ μαχαίρας ἀπέθανον.

36. καθὼς] a quotation (from Ps. xliv. 22: LXX.) to justify the strong expression ἢ μάχαιρα as a possible contingency.

θανατούμεθα ὁ. τ. ἡ.] 1 Cor. xv. 31: καθ' ἡμέραν ἀποθνήσκω. 2 Cor. iv. 11: αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν. xi. 23: ἐν θανάτοις πολλάκις.

σφαγῆς] *destined to slaughter*: so Ps. xliv. 11: LXX. ἔδωκας ἡμᾶς ὡς πρόβατα βρώσεως.

37. ὑπερνικῶμεν] the com-

pound with *ὑπέρ* like others formed by St. Paul; as *ὑπερεκπερισσοῦ* (Eph. iii. 20. 1 Thess. iii. 10), *ὑπερλίαν* (2 Cor. xi. 5. xii. 11), *ὑπερπερισσεύειν* (v. 20. 2 Cor. vii. 4), *ὑπερπλεονάζειν* (1 Tim. i. 14), &c.

38, 39. οὔτε θάνατος κ.τ.λ.] an exhaustive enumeration of all the influences which might be supposed capable of effecting such a severance.

οὔτε ἀρχαί] may include both human authorities (as *τὰς ἀρχὰς καὶ τὰς ἐξουσίας* in Luc. xii. 11), and still more (in connection with *ἄγγελοι*) *spiritual powers of evil*; as in Eph. vi. 12: οὐκ ἐστὶν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. Cf. Col. ii. 15. 1 Pet. iii. 22.

ἐνεστῶτα οὔτε μέλλοντα] 1 Cor. iii. 21, 22: πάντα γὰρ ὑμῶν ἐστίν...εἴτε ἐνεστῶτα εἴτε μέλλοντα.

μεῖς οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις 39
 ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης
 τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, IX. 1
 συναρτυρούσης μοι τῆς συνειδήσεώς μου ἐν
 πνεύματι ἀγίῳ, ὅτι λύπη μοί ἐστιν μεγάλη καὶ 2
 ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. νύχόμην γὰρ 3
 ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ

39. οὔτε ὕψωμα οὔτε βάθος] *nothing high or low*; nothing lofty, presenting a visible impediment (2 Cor. x. 5: πᾶν ὕψωμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ), and nothing deep, working by hidden subtlety (Apoc. ii. 24: οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ).

κτίσις] see note on i. 25.

IX. 1, &c. *If this be the glorious state of those whom God regards as His true people, how sad is it to a Christian Israelite to reflect upon the state of his nation—unbelieving, and therefore outcast! Yet in God's dealings with them there has been no inconsistency, and no injustice.*

1. ἐν Χριστῷ] the opposite of χωρὶς Χριστοῦ (Eph. ii. 12): *in Christ*, and therefore under the influence of Him who is the Truth. See note on viii. 1. Thus ἐν πνεύματι ἀγίῳ below.

συναρτυρ. τῆς συνειδ.] see notes on ii. 15. viii. 16.

2. ἀδιάλειπτος] 2 Tim. i. 3. Cf. Rom. i. 9, &c.

3. νύχόμην] literally, *I was going to wish or pray*: *I should have done so, had it been possible*: *I could have wished*.

ἀνάθεμα] a devoted thing (as ἀνάθημα is a dedicated thing): always in a bad sense: see 1 Cor. xii. 3: λέγει Ἀνάθεμα Ἰησοῦς. xvi. 22: εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Gal. i. 8, 9: ἀνάθεμα ἔστω. With ἀπὸ τοῦ Χριστοῦ, it is, a thing (or person) severed from Christ as a κάθαμα or purgamentum for others. Strictly taken, perhaps no Christian could wish this, for any object: but the impossibility of the wish prevents its being strictly taken. It is precisely the prayer of Moses in Exod. xxxii. 32: LXX. καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες· εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψας· and the answer to that prayer (v. 33)

τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ
 4 σάρκα· οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἰοθεσία
 καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ
 5 ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ

4. ἡ διαθήκη.

corrects any mistake as to its meaning: εἰ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτοὺς ἐκ τῆς βίβλου μου. The sense here is, *I would gladly (if it were possible) forfeit my own happiness as a Christian, to save my nation.*

4. οἵτινες] *how great have been their privileges! and now how thrown away!*

υἰοθεσία] see Ex. iv. 22: LXX. τάδε λέγει Κύριος· Υἱὸς πρωτότοκός μου Ἰσραήλ. Deut. xxxii. 6: LXX. οὐκ αὐτὸς οὗτός σου πατήρ ἐκτίσαστό σε καὶ ἐποίησέ σε καὶ ἔπλασέ σε; Jer. xxxi. 9: LXX. ὅτι ἐγενόμην τῷ Ἰσραήλ εἰς πατέρα, καὶ Ἐφραΐμ πρωτότοκός μου ἐστίν.

ἡ δόξα] *the Shechinah*: as Exod. xvi. 10: LXX. καὶ ἡ δόξα Κυρίου ὤφθη ἐν νεφέλῃ. xxiv. 16. xl. 34. 1 Reg. viii. : LXX. ὅτι ἔπλησε δόξα Κυρίου τὸν οἶκον. &c. &c.

αἱ διαθήκαι] the plural as in Eph. ii. 12: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. Either with reference to the *two tables* of the Law (αἱ πλάκες τῆς διαθήκης, Heb. ix. 4); or rather express-

ing the *various items* (so to speak) of the Patriarchal Dispensation, of which the Jews were the lineal heirs: Act. iii. 25: ὑμεῖς ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν κ.τ.λ. The word διαθήκη means *a disposition, arrangement, assignment* (of property, &c.), whether by deed or (specially) by will. Thus *Dispensation* is perhaps the word which best expresses its general meaning. Cf. the use of the verb διατίθεσθαι as Luc. xxii. 29: καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν. The notion of *covenant*, or compact between two stipulating parties, is of rarer (if not more doubtful) use in Scripture.

ἡ νομοθεσία] either *the law of Moses* itself; or, *the act of giving that law*; the solemn and magnificent spectacle which attended its promulgation on Sinai. Act. vii. 53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

ἡ λατρεία] *the ceremonial system* of the Mosaic law. Heb.

ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. 6 οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, 7

ix. 1: εἶχεν μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας. *ibid.* 6: εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες.

αἱ ἐπαγγελίαι] *the various promises made to Abraham and his descendants, from Gen. xii. 2, 3, downwards. Cf. xv. 8: τὰς ἐπαγγελίας τῶν πατέρων. Gal. iii. 16: τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. ibid. 21. Heb. vi. 12. vii. 6: καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν. xi. 13. 17: τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος. ibid. 33: ἐπέτυχον ἐπαγγελιῶν.*

5. ὁ ὧν ἐπὶ—ἀμήν] applied to God in Eph. iv. 6 (ὁ ἐπὶ πάντων· ἐπὶ as in Matt. xxv. 21, 23. Act. viii. 27) and in Rom. i. 25. 2 Cor. xi. 31 (ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας): *here* (except by a harsh, evasive, and most needless interpretation), as evidently, to Christ. See John i. 1, &c. x. 30. xx. 28. Col. i. 16—19. &c. &c.

6. οὐχ οἶον δὲ ὅτι] *but the case is not such as that the word of God has failed. Though the*

bulk of that nation which possessed all these privileges is now outcast for its unbelief, there has been no failure of God's promise. For from the first God showed that it was His purpose to make distinctions amongst the descendants of Abraham.

ἐκπέπτωκεν] 1 Cor. xiii. 8: ἡ ἀγάπη οὐδέποτε ἐκπίπτει.

οἱ ἐξ Ἰσραήλ] *the offspring of Jacob.*

οὗτοι Ἰσραήλ] *i.e., the true Israel: see Gal. vi. 16: τὸν Ἰσραήλ τοῦ Θεοῦ.*

7. οὐδ' ὅτι] *even of the two sons of Abraham himself one (Ishmael) was excluded; excluded in spite of the earnest remonstrance of Abraham himself: see Gen. xvii. 18: LXX. εἶπε δὲ Ἀβραάμ πρὸς τὸν Θεόν, Ἰσραήλ οὗτος ζήτω ἐναντίον σου. Gen. xxi. 10—12: LXX. εἶπε τῷ Ἀβραάμ, Ἐκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς...σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Ἀβραάμ...εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω ἐναντίον σου περὶ τοῦ παιδίου...ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.*

Gen. xxi. 12.

ἀλλ' Ἐν Ἰσαὰκ κληθήσεταιί σοι σπέρμα·

8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα

τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας

9 λογίζεται εἰς σπέρμα. ἐπαγγελίας γὰρ ὁ λόγος

Gen. xviii. 10,
14.

οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι

10 καὶ ἔσται τῇ Σάρρᾳ υἱός. οὐ μόνον δέ, ἀλλὰ

καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ

11 πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ

πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἢ κατ'

8. οὐ τὰ τέκνα] *natural descent was not enough to constitute an heir of God's special blessings: that is a matter of special promise, and consequently of Divine will and choice.*

9. ἐπαγγελίας γάρ] *not, for this is the word of promise, but, for this saying, "At this season in the next year I will visit thee, and Sarah shall have a son," is a matter of promise; is the language of promise; i. e., implies a supernatural interposition, not a natural event.* Gen. xviii.

10, 14: LXX. εἶπε δέ, Ἐπαναστρέφων ἤξω πρὸς σέ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας...καὶ ἔσται τῇ Σάρρᾳ υἱός.

10—12. οὐ μόνον δέ κ.τ.λ.] *another instance of Divine selection amongst the descendants of Abraham. Of the two children of one father (ἐξ ἐνὸς κ. ἧ), and before those children were yet born, or could influence such*

choice by their conduct, one is preferred, and the other subjected. Nothing is here said of the *final destiny* of either brother: that was shaped by the spirit and conduct of each: what is spoken of here is the position of the one, and not of the other, as the depository of the promise to Abraham.

10. ἀλλὰ καὶ Ῥεβέκκα] *The sentence is interrupted by v. 11, and resumed in v. 12 in an altered form, ἐρρέθη αὐτῇ κ.τ.λ.*

11. μήπω] *a Hellenistic use of μή with the participle, in the sense of although not: for other post-classical applications of the subjective negative μή, see note on iv. 19.*

ἢ κατ' ἐκλ. πρόθεσις] *the choice-wise purpose; the purpose which is according to (which follows the rule of) selection.* For ἐκλογή see note on viii. 33: ἐκλεκτῶν. For πρόθεσις, on viii. 28.

ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, οὐκ ἐξ ἔργων
 ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ 12 Gen. xxv. 23.
 μείζων δουλεύσει τῷ ἐλάσσονι· καθὼς γέ- 13
 γραπται, Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Mal. i. 2, 3.
 Ἡσαῦ ἐμίσησα.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; 14 Ps. xci. 15.
 μὴ γένοιτο. τῷ Μωυσεῖ γὰρ λέγει Ἐλεήσω ὃν 15 Ex. xxxiii. 19.
 ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτειρώ.
 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, 16

οὐκ ἐξ ἔργων] *a purpose, not springing from the observation or the foresight of human conduct, but having its origin solely in the will of Him who summons whom He will to every position and office* (Heb. v. 4: οὐχ ἑαυτῷ τις λαμβάνει τ. τ. ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ· and see note on i. 1).

13. καθὼς] Mal. i. 2, 3: LXX. a reference to which passage will sufficiently show that the subject is not the *spiritual* acceptance or rejection of the two brothers: τὸν δὲ Ἡσαῦ ἐμίσησα, καὶ ἔταξα τὰ ὅρια αὐτοῦ εἰς ἀφανισμόν κ.τ.λ.

14. τί οὖν] *and is there any injustice in this exercise of choice in the bestowal of blessings? the suspicion is blasphemy: for, whatever may be man's judgment upon it, there can be no question that this is God's method of procedure, avowed from the begin-*

ning: τῷ Μωυσεῖ γὰρ λέγει κ.τ.λ. μὴ ἀδικία] Ps. xci. 15: LXX. ὅτι εὐθὺς Κύριος ὁ Θεός μου, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

16. ἄρα οὖν] *so then the bestowal of God's blessings depends not upon human will or human effort, but upon the mercy of God only.*

οὐ τοῦ θέλοντος] Joh. i. 12, 13: ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι...οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. The genitive τοῦ θέλοντος depends upon τὸ πράγμα ἐστιν (or the like) understood.

τρέχοντος] see (for the origin of the metaphor) 1 Cor. ix. 24, 26: οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε...ἐγὼ τοίνυν οὕτως τρέχω κ.τ.λ. In Phil. ii. 16, ἔδραμον is placed in parallelism with

17 ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. λέγει γὰρ ἡ γραφή
τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου,
καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ
18 τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει

Ex. ix. 16.

Ex. ix. 12, &c. 19 σκληρύνει. Ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται;

19. om. οὖν alt.

ἐκοπίασα (which is the sense of
τρέχοντος here): οὐκ εἰς κενὸν
ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
Cf. Gal. ii. 2. v. 7. Heb. xii. 1.

17. λέγει γάρ] *and I fear not
to assert the sovereignty of God
in judgment as well as mercy;
for what saith the Scripture?*

εἰς αὐτὸ τοῦτο] Ex. ix. 16:
LXX. καὶ ἕνεκεν τούτου διετηρή-
θης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν
ισχύν μου, καὶ ὅπως κ.τ.λ.

18. ἄρα οὖν] the argument
which began with the question
of the assignment of *privileges*,
of special religious advantages
and blessings, has run on into
that of individual acceptance
and rejection: and here too hu-
man merit and claim can only
be excluded by a bold and broad
statement of the sovereignty of
God: ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει
σκληρύνει. Such is ever the
method of Scripture; to state
each of two apparently conflict-
ing principles (e.g., God's grace
and man's responsibility) singly
and separately, and leave con-

science rather than intellect to
reconcile and adjust them.

σκληρύνει] in reference to
the often repeated expression,
ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φα-
ραώ... ἐσκήρυνε δὲ Κύριος τὴν
καρδίαν Φαραώ...; where that
result is ascribed to a *judicial*
process, which is elsewhere
spoken of as the act of the *sin-
ner*; ἐβάρυνε Φαραὼ τὴν καρδίαν
αὐτοῦ &c. It is by the operation
of a law of man's nature as God
created it, that *he who will not
turn, at last cannot* (see i. 28): and
God, who established that law
of man's nature, is said in Scrip-
ture to *do* that which *occurs*
under it or *results from it*. ὃν
θέλει σκληρύνει thus becomes
equivalent to, *He has framed at
His pleasure the moral constitu-
tion of man, according to which
the rebellious sinner is at last ob-
durate*. For σκληρύνειν see Acts
xix. 9. Heb. iii. 8, 13, 15. iv. 7.

19. ἐρεῖς μοι οὖν] the obvious
cavil; as in iii. 5: μὴ ἄδικος ὁ
Θεὸς ὁ ἐπιφέρων τὴν ὀργήν;

τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὧ 20
 ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος
 τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Es. xlv. 9.
 Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ 21
 κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος
 ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
 εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ 22
 γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ

20. *om.* μενοῦνγε.

20. μενοῦνγε] such cavillers are not to be argued with: it is enough to remind them of the distance between man and God, and leave them to learn humility before they enter upon such questionings. For μενοῦνγε (a Hellenistic application of the classical μὲν οὖν) see Luc. xi. 28: μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ. Rom. x. 18: μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

ἀνταποκρινόμενος] Luc. xiv. 6: ἀνταποκριθῆναι.

μὴ ἐρεῖ] such sovereignty is inherent in the commonest artificer: how much more in the Creator! Es. xlv. 9: LXX. μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ, Τί ποιεῖς ὅτι οὐκ ἐργάζῃ οὐδὲ ἔχεις χεῖρας; μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό;

21. ὁ κεραμεὺς] Es. lxiv. 8: LXX. πατήρ ἡμῶν σύ, ἡμεῖς δὲ πηλός, ἔργα τῶν χειρῶν σου πάντες. Jer. xviii. 6: LXX. εἰ κα-

θὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς οἶκος Ἰσραὴλ; ἰδοὺ, ὡς ὁ πηλὸς τοῦ κεραμέως, ὑμεῖς ἐστέ ἐν χερσὶ μου.

φυράματος] xi. 16. 1 Cor. v. 6, 7. Gal. v. 9.

ὃ μὲν εἰς τιμὴν] 2 Tim. ii. 20: ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶν μόνον σκεὺς χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν. Apoc. ii. 27: ὡς τὰ σκεύη τὰ κεραμικά.

22. εἰ δὲ θέλων] and what if (i. e., who shall complain, or, what injustice is there, if) God, willing, &c.

ἤνεγκεν ἐν π. μ.] a necessary and beautiful modification of the comparison: God does not "form for destruction" these "vessels of wrath;" that is their own work; rather, He "endures" them, and that "with much long-suffering." His sovereignty is shown, not in causing but in punishing (and still more in deferring the punishment of) evil.

μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώ-
 23 λειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης
 αὐτοῦ ἐπὶ σκεύη ἐλέους ᾧ προητοίμασεν εἰς
 24 δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου-

23. om. καὶ.

σκεύη ὀργῆς] *vessels* (which are the *objects*) of *wrath*: thus σκεύη ἐλέους, v. 23: σκεῦος ἐκλογῆς (an *instrument* which is the object of *selection*, a *chosen instrument*), Acts ix. 15.

κατηρτισμένα] Heb. xi. 3: κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

23. καὶ ἵνα] the clause begins as if ἵνα—αὐτοῦ were to be parallel to θέλων—αὐτοῦ in v. 22, in which case ἐπὶ and ᾧ should have been omitted, and προητοίμασεν made a principal verb, corresponding to ἤνεγκεν above: as it is, the construction is broken, and the sense is as if οὕτως ἔπραξεν (or the like) were inserted for ἵνα γνωρίσῃ κ.τ.λ. to depend upon.

ἵνα γνωρίσῃ] an exact parallel to Eph. ii. 7: ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

τὸν πλοῦτον τῆς δόξης] so Eph. iii. 16 (κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ): *the fulness of His own perfections*; with especial reference here (and in 2 Pet. i. 3) to His *goodness and mercy*, as

in iv. 20 (see note) to His *power and truth*.

ἐπὶ] *upon*, as the *scene* of manifestation.

ᾧ προητοίμασεν] *which He prepared beforehand for glory*; persons whom He first *made fit for that "manifested perfection"* (that ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, viii. 19) which He designs for His servants hereafter: so δόξα is used in ii. 7, 10. iii. 23. Col. iii. 4. &c.: and for the sense compare Col. i. 12: τῷ πατρὶ τῷ ικανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.

24. ἐκάλεσεν] see note on viii. 30. Thus we have here, in the ἐκάλεσεν, προητοίμασεν, and ἵνα γνωρίσῃ κ.τ.λ., the ἐκάλεσεν, ἐδικαίωσεν, and ἐδόξασεν of chap. viii.

οὐ μόνον ἐξ] *and these σκεύη ἐλέους are indiscriminately taken from Jews and Gentiles; according to the Scriptures; which predict on the one hand, the extension of the name of God's true people to those who had not before borne it, and, on the other, the eventual salvation of a remnant only of the natural Israel.*

δαίων ἀλλὰ καὶ ἐξ ἐθνῶν; ὡς καὶ ἐν τῷ Ὠσηὲ 25
 λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου Hos. ii. 23.
 καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. καὶ 26 Hos. i. 10.
 ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ
 λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ
 ζῶντος. Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, 27
 Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος Es. x. 22, 23.
 τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται.
 λόγον γὰρ συντελῶν καὶ συντέμνων ποιή- 28
 σει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προεῖρηκεν 29
 Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλειπεν Es. i. 9.

25. καλέσω] Hos. ii. 23: LXX.
 καὶ ἀγαπήσω τὴν οὐκ ἡγαπημένην,
 καὶ ἐρῶ τῷ οὐ λαῷ μου, Λαός μου
 εἴ συ. Cf. 1 Pet. ii. 10: οἱ ποτὲ
 οὐ λαός, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ
 ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

26. καὶ ἔσται] Hos. i. 10: LXX.
 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη
 αὐτοῖς, Οὐ λαός μου ὑμεῖς, κλη-
 θήσονται καὶ αὐτοὶ υἱοὶ Θεοῦ
 ζῶντος.

27. ὑπέρ] as, e. g., in 2 Cor.
 viii. 23: εἴτε ὑπὲρ Τίτου κ.τ.λ.

ἐὰν ᾗ] Es. x. 22: LXX. καὶ
 ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ
 ἄμμος τῆς θαλάσσης, τὸ κατά-
 λειμμα αὐτῶν σωθήσεται. λόγον
 συντελῶν καὶ συντέμνων ἐν δι-
 καιοσύνῃ, ὅτι λόγον συντετμημέ-
 νον Κύριος ποιήσει ἐν τῇ οἰκου-
 μένῃ ὅλῃ. For the first words of
 the quotation, cf. Hos. i. 10: LXX.
 καὶ ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ

ὡς ἡ ἄμμος τῆς θαλάσσης.

τὸ ὑπόλειμμα] *it is the rem-
 nant (only, not the mass, of
 Israel) which shall be saved.*

28. λόγον γάρ] *for a reckoning,
 finishing and abridging it (i. e.,
 a reckoning conclusive and con-
 cise), will the Lord make upon the
 earth.* The clause is added to
 give emphasis to the foregoing
 words. The full passage of the
 LXX. is given in note above.

λόγον] *a reckoning; as in
 Matt. xxv. 19: ἔρχεται ὁ κύριος
 τῶν δούλων ἐκείνων καὶ συναίρει
 λόγον μετ' αὐτῶν.*

συντελῶν] Mar. xiii. 4: *ὅταν
 μέλλῃ ταῦτα συντελεῖσθαι πάντα.*
 συντέμνων] *thus συντόμως
 (concisely) in Act. xxiv. 4.*

29. καὶ καθὼς] *and it is even
 as, &c.*

Σαβαὼθ] Jac. v. 4: *εἰς τὰ*

ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν
καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα
δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην
31 δὲ τὴν ἐκ πίστεως· Ἰσραὴλ δὲ διώκων νόμον
32 δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. διὰ τί; ὅτι
οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοψαν

ὅτα Κυρίου Σαβαώθ. Cf. 1 Reg. xxii. 19: LXX. εἶδον Θεὸν Ἰσραὴλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἰστίκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐνύμων αὐτοῦ. Ps. ciii. 21. &c.

σπέρμα] “a very small remnant,” as the *germ of future increase*.

30. τί οὖν ἐροῦμεν] *what then shall we state as the result of these facts and principles?* So vi. 1. vii. 7. &c.

ὅτι ἔθνη] *that Gentiles, who were not in pursuit of righteousness, overtook it.* For ἔθνη, see note on ii. 14. For διώκειν (*to strive after, seek to attain*), xii. 13: τὴν φιλοξενίαν διώκοντες. xiv. 19: τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. xiv. 1. διώκετε τὴν ἀγάπην. 1 Thess. v. 15: τὸ ἀγαθὸν διώκετε. 1 Tim. vi. 11: ταῦτα φεύγε, διώκε δὲ δικαιοσύνην κ.τ.λ. 2 Tim. ii. 22. Heb. xii. 1. 1 Pet. iii. 11. (Ps. xxxiv. 14: LXX): ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. Cf. Phil. iii. 14: κατὰ σκοπὸν διώκω

εἰς τὸ βραβεῖον. For καταλαμβάνειν, 1 Cor. ix. 24: οὕτως τρέχετε ἵνα καταλάβητε. And for the combination of διώκειν with καταλαμβάνειν, Phil. iii. 12: διώκω δὲ εἰ καὶ καταλάβω ἐφ' ᾧ κ.τ.λ.

31. νόμον δικαιοσύνης] *a rule (or system) of (i.e., for gaining) righteousness.*

εἰς νόμον] *sc. δικαιοσύνης.*

ἔφθασεν] from the sense of *anticipating* (τινά, as 1 Thess. iv. 15: οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας) comes that of *reaching by anticipation of others, reaching unmolested, reaching*; with εἰς (here, and Phil. iii. 16: πλὴν εἰς ὃ ἐφθάσαμεν), with ἐπὶ (Matt. xii. 28: ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 1 Thess. ii. 16: ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργή), or with ἄχρι (2 Cor. x. 14: ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν κ.τ.λ.)

32. ὅτι οὐκ] *because, doing so (i.e., διώκοντες νόμον δικαιοσύνης) not out of (on a principle of) faith, but as if out of (i.e., as if righteousness were to be*

τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγρα- 33 ^{Es. viii. 14.}
 πται, Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμ- ^{xxviii. 16.}
 ματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων
 ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ X. 1
 ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτη-
 ρίαν. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ 2
 ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· ἀγνοοῦντες 3
 γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν

*obtained by) acts of (done in obe-
 dience to) a law, they stumbled
 at the great stumblingstone.*

ἐξ ἔργων νόμου] see note on
 iii. 20. Cf. Gal. ii. 16. iii. 2, 5,
 10. &c.

33. καθὼς γέγραπται] a com-
 bination of two passages: Es.
 xxviii. 16: LXX. ἰδοὺ, ἐγὼ ἐμ-
 βάλλω εἰς τὰ θεμέλια Σιών λίθον
 πολυτελῆ ἐκλεκτὸν ἀκρογωνιαίον
 ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ
 ὁ πιστεύων οὐ μὴ καταισχυνθῇ.
 Es. viii. 14: LXX. κἂν ἐπ' αὐτῷ
 πεποιθὼς ᾖς, ἔσται σοι εἰς ἀγίασμα,
 καὶ οὐχ ὡς λίθον προσκόμματι
 συναντήσεσθε, οὐδὲ ὡς πέτρας
 πτώματι κ.τ.λ. In 1 Pet. ii. 6, 7,
 the same two passages are re-
 ferred to, but kept distinct.

προσκόμματος ... σκανδάλου]
 see note on xiv. 13.

X. 1. εὐδοκία] see note on εὐδο-
 κείν, xv. 26. εὐδοκία is, *the being
 well pleased, good pleasure, satis-
 faction*; Matt. xi. 26: ὅτι οὕτως

ἐγένετο εὐδοκία ἔμπροσθέν σου.
 Luc. ii. 14: ἐν ἀνθρώποις εὐδοκία.
 x. 21. Eph. i. 5: κατὰ τὴν εὐ-
 δοκίαν τοῦ θελήματος αὐτοῦ. *ibid.*
 9: κατὰ τὴν εὐδοκίαν αὐτοῦ. Phil.
 ii. 13: ὑπὲρ τῆς εὐδοκίας (*pro
 voluntate sua*). 2 Thess. i. 11:
 καὶ πληρώσῃ πάναν εὐδοκίαν ἀγα-
 θωσύνης. Hence, *desire*, here:
goodwill, Phil. i. 15: τινὲς δὲ
 καὶ δι' εὐδοκίαν τὸν Χριστὸν κη-
 ρύσσουσιν.

ὑπὲρ αὐτῶν] *sc. ἐστίν· is for
 their salvation.*

2. μαρτυρῶ γάρ] *and they
 deserve that I should pray for
 them; for, &c.*

ζῆλον Θεοῦ] like ὁ ζῆλος τοῦ
 οἴκου σου quoted in Joh. ii. 17.

ζ. Θ. ἔχουσιν] see Act. xxvi.
 7: τὸ δωδεκάφυλον ἡμῶν ἐν
 ἑκτενείᾳ νύκτα καὶ ἡμέραν λα-
 τρεῖν.

3. τὴν τοῦ Θεοῦ δικαιοσύνην]
*God's way for man to be right-
 eous*: see note on i. 17.

ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ
 4 ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς
 5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωυσῆς
 γὰρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ
 νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
 6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ

Lev. xviii. 5.

x. 5. γρ. τὴν δικ. τ. ἐκ τοῦ ν. ὅτι ὁ π. αὐτὰ ἀνθ. ζ. ἐν αὐτοῖς.

στῆσαι] iii. 31: ἀλλὰ νόμον
 ἱστανόμεν. xiv. 4: δυνατὸς γὰρ ὁ
 κύριος στῆσαι αὐτόν.

ὑπετάγησαν] Heb. xii. 9:
 οὐ πολὺ μᾶλλον ὑποταγησόμεθα
 τῷ πατρὶ τῶν πνευμάτων καὶ
 ζήσομεν; Jac. iv. 7: ὑποτάγητε
 οὖν τῷ Θεῷ.

4. τέλος] the end; i.e., not
 only the termination, but the
 designed termination, the object,
 that to which νόμος (in every
 sense) points, and in which it is
 fulfilled: οὐκ ἤλθον καταλῦσαι
 [τὸν νόμον] ἀλλὰ πληρῶσαι, Matt.
 v. 17. So τέλος in 1 Tim. i. 5:
 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
 ἀγάπη κ.τ.λ. So (perhaps) Jac.
 v. 11: καὶ τὸ τέλος Κυρίου ἴδετε.
 1 Pet. i. 9: κομιζόμενοι τὸ τέλος
 τῆς πίστεως σωτηρίαν ψυχῶν.

5. Μωυσῆς γάρ] for, while
 the language of the Law is, "Do
 this, and thou shalt live," the
 language of the Gospel, on the
 contrary, is, "If thou shalt con-
 fess," &c.

M. γ. γράφει] Lev. xviii. 5: LXX.

καὶ φυλάξεσθε πάντα τὰ προστάγ-
 ματά μου, καὶ πάντα τὰ κρίματά
 μου, καὶ ποιήσετε αὐτά· ὁ ποιήσας
 αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

δικαιοσύνην ὁ ποιήσας] 1 Joh.
 ii. 29: πᾶς ὁ ποιῶν τὴν δικαιοσύ-
 νην. iii. 7, 10. Apoc. xxii. 11:
 ὁ δίκαιος δικαιοσύνην ποιησάτω
 ἔτι.

ζήσεται ἐν] shall find life
 (eternal happiness) in it without
 seeking it further or elsewhere.

6. ἡ δὲ ἐκ πίστεως] but the
 Gospel may adopt, and with far
 greater significance, language ori-
 ginally applied by Moses to the
 simplicity and accessibility of
 his own Law: Say not in thine
 heart, Who shall ascend for me
 into heaven? [as though to bring
 down a Saviour from above:]
 or, Who shall descend for me
 into the abyss? (as though to
 bring back from the grave a
 Saviour whose work is incom-
 plete:) in other words, Be not
 perplexed about the difficulty and
 vastness of the work of salvation,

εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν, Χριστὸν καταγαγεῖν· ἢ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν· ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἔστιν, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν

Deut. xxx.
11-14.

as if some great thing must be done to effect or to complete it: on the contrary, the word is nigh thee, &c. The passage in the LXX. stands thus (Deut. xxx. 11-14): ὅτι ἡ ἐντολὴ αὕτη ἣν ἐγὼ ἐντέλλομαι σοι σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστιν. οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκουσάντες αὐτήν ποιήσομεν; οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστήν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; ἐγγύς σου ἐστὶ τὸ ῥῆμα σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσί σου, ποιεῖν αὐτό.

Χριστὸν καταγαγεῖν] i.e., for our salvation; as καταβαίνειν in Joh. iii. 13: ὁ ἐκ τοῦ οὐρανοῦ καταβάς. vi. 33-38. &c.

7. ἄβυσσον] used here for *Hades*: elsewhere, for the place of torment; as Luc. viii. 31: καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπι-

τάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Apoc. ix. 1: ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. ibid. 2. 11: ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ... Ἀπολλύων. xi. 7. xvii. 8. xx. 1, 2: καὶ ἐκράτησεν τὸν δράκοντα... ὅς ἐστιν διάβολος καὶ ὁ Σατανᾶς... καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον.

Χριστὸν... ἀναγαγεῖν] as if His resurrection had still to be effected, and with it ἡ δικαίωσις ἡμῶν (iv. 25).

8. ἀλλὰ τί λέγει] as if the form of expression above had been, οὐχ οὕτως λέγει, Τίς ἀναβήσεται κ. τ. λ.

ἐν τῷ στόματι] *in thy mouth and in thy heart*; i.e., ready for utterance, and easy of comprehension: καρδιά, the *understanding*, as in ii. 15: γραπτὸν ἐν ταῖς καρδίαις αὐτῶν (see note). Eph. i. 18: πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, &c.

τῆς πίστεως] *of the faith*, i.e., *the Gospel*: see note on iii. 30: ἐκ πίστεως... διὰ τῆς πίστεως.

9 ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον
 Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ
 10 Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδιά
 γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
 11 ὁμολογεῖται εἰς σωτηρίαν. λέγει γὰρ ἡ γραφή,
Ro. xxi. 16. Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή-
 12 σεται. οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε καὶ

9. ὁμ. τὸ ῥῆμα ἐν τ. στ. σ. ὅτι Κύριος Ἰησοῦς.

9. ὅτι ἐάν] applying the words στόματι and καρδιά (from the passage quoted) to the Christian doctrine; the two conditions (faith and confession) being inverted to suit the order of the two words in the quotation.

ἐὰν ὁμολογήσης] perhaps with special reference to the confession of faith in *Baptism*; that συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν in Baptism, which is said σώζειν, 1 Pet. iii. 21: cf. Act. xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπολῶσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. And thus this verse in its two parts will exactly harmonize with Mar. xvi. 16: ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται.

κύριον Ἰησοῦν] *Jesus as the Lord*. Phil. ii. 11: καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς. The two opposite forms of confession and repudia-

tion are combined in 1 Cor. xii. 3: οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ. See marginal reading here.

ὅτι ὁ Θεός] faith in the resurrection *implies* faith in the incarnation, life, death, &c. of Christ. Cf. 1 Pet. i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

10. καρδιά γάρ] in the passage in Deut. xxx. καρδιά was used rather for *understanding* (see note on v. 8): in the application of the passage it is used for *heart*.

πιστεύεται...ὁμολογεῖται] *passive impersonal*.

11. λέγει γάρ] *no unwarranted statement; for, &c.*

12. οὐ γάρ] *observe the word,*

“Ἕλληνας· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν
εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Πᾶς 13 Joel ii. 32.
γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου
σωθήσεται. πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ 14
ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐ οὐκ ἤκου-
σαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;
πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς 15
γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγ- Es. lii. 7.
γελιζομένων ἀγαθά.

Ἄλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. 16

“every one who believeth;” for there is no distinction of Jew and Gentile: see iii. 22.

ὁ γὰρ αὐτός] for the same Person is Lord of all: see iii. 29: ἡ Ἰουδαίων ὁ Θεὸς μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· ἐπερ εἰς ὁ Θεός, ὃς δικαιοῦσι κ.τ.λ.

τοὺς ἐπικαλουμένους] who invoke Him, call Him to their aid, and that habitually: see Act. vii. 59. ix. 14, 21. xxii. 16. i Cor. i. 2. 2 Tim. ii. 22: μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. i Pet. i. 17: καὶ εἰ Πατέρα ἐπικαλείσθε τὸν ἀπροσωπολήμπτως κρίνοντα κ.τ.λ.

13. ὄνομα] see note on i. 5.

14. πῶς οὖν] this general promise (πᾶς γὰρ ὃς ἂν κ.τ.λ.) implies a general proclamation and a general commission, not one confined to a particular nation.

15. κηρύξουσιν] sc. οἱ κηρύσσοντες.

καθὼς γέγραπται] the words quoted (especially the word εὐαγγελιζομένων) imply not only a proclamation (κηρύξουσιν), but a commission to proclaim (ἀποσταλῶσιν).

ὡς ὠραῖοι] Es. lii. 7: LXX. ἐγὼ εἰμι αὐτὸς ὁ λαλῶν, πάρειμι ὡς ὥρα ἐπὶ τῶν ὁρέων, ὡς πόδες εὐαγγελιζομένου ἀκοῇ εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά.

ὠραῖοι] Matt. xxiii. 27. Act. iii. 2, 10.

16. ἀλλ’ οὐ] to all is the Gospel sent, but not all obey it: this was the complaint even in Isaiah's time; τίς ἐπίστευσεν; i.e., where can we find one who receives the message? The aorist (ἐπίστευσεν) expresses the reflection of the Prophet on his ministry as one act: he returns

9 ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον
 Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ
 10 Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδιά
 γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
 11 ὁμολογεῖται εἰς σωτηρίαν. λέγει γὰρ ἡ γραφή,
Ro. xxviii. 16. Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθή-
 12 σεται. οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ

9. ὁμ. τὸ ῥῆμα ἐν τ. στ. σ. ὅτι Κύριος Ἰησοῦς.

9. ὅτι ἐάν] applying the words στόματι and καρδιά (from the passage quoted) to the Christian doctrine; the two conditions (faith and confession) being inverted to suit the order of the two words in the quotation.

ἐὰν ὁμολογήσης] perhaps with special reference to the confession of faith in *Baptism*; that συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν in Baptism, which is said σώζειν, 1 Pet. iii. 21: cf. Act. xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπόλυνσαι τὰς ἁμαρτίας σου, ἐπι-καλεσάμενος τὸ ὄνομα αὐτοῦ. And thus this verse in its two parts will exactly harmonize with Mar. xvi. 16: ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται.

κύριον Ἰησοῦν] *Jesus as the Lord*. Phil. ii. 11: καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς. The two opposite forms of confession and repudia-

tion are combined in 1 Cor. xii. 3: οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ. See marginal reading here.

ὅτι ὁ Θεός] faith in the resurrection *implies* faith in the incarnation, life, death, &c. of Christ. Cf. 1 Pet. i. 21: τοὺς δι' αὐτοῦ πιστοὺς [πιστευόντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

10. καρδιά γάρ] in the passage in Deut. xxx. καρδιά was used rather for *understanding* (see note on v. 8): in the *application* of the passage it is used for *heart*.

πιστεύεται...ὁμολογεῖται] *passive impersonal*.

11. λέγει γάρ] *no unwarranted statement; for, &c.*

12. οὐ γάρ] *observe the word,*

ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος 19
 Μωυσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' Deut. xxxii.
21.
 οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ
 ὑμᾶς. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέ- 20 Is. lxxv. 1.
 θην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγε-
 νόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. πρὸς δὲ 21
 τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέ- Is. lxxv. 2.

20. εὐρ. ἐν τ. ἐγεν. ἐν τ.

ὅλη τῇ οἰκουμένῃ. Luc. ii. 1: were to the Greeks in human
 πᾶσαν τὴν οἰκουμένην. iv. 5. xxi. culture.
 26. Act. xi. 28. &c. &c.

19. ἀλλὰ λέγω] *but I ask
 again, Was not Israel made
 aware of God's purpose thus to
 throw open their privileges in
 due time to the whole world?*

πρῶτος Μωυσῆς] *Moses is the
 first to say: i.e., so early as in
 the days of Moses they were dis-
 tinctly warned of this purpose.*

ἐγὼ παραζ.] Deut. xxxii. 21:
 LXX. αὐτοὶ παρεζήλωσάν με ἐπ'
 οὐ Θεῷ... καὶ γὰρ παραζηλώσω αὐ-
 τοὺς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυν-
 νέτῳ παροργιῶ αὐτούς.

παραζηλώσω] xi. 11, 14. 1 Cor.
 x. 22.

ἐπ' οὐκ ἔθνει] 1 Pet. ii. 10:
 οἱ ποτὲ οὐ λαός.

ἔθνει ἀσυνέτῳ] like ἀνοήτοις
 (as a parallel expression to βαρ-
 βάροις) in i. 14; all other nations
 being to the Jews in religious
 knowledge, as all other nations

παροργιῶ] Eph. vi. 4.

20. ἀποτολμᾷ] the preposi-
 tion (as in ἀπέχειν, Matt. vi. 2,
 &c. ἀποθλίβειν Luc. viii. 45,
 ἀπολαμβάνειν Luc. xvi. 25, ἀπ-
 εκδέχεσθαι Rom. viii. 19, &c.
 ἀποστνγεῖν Rom. xii. 9, ἀπό-
 χρησις Col. ii. 22, ἀποτελεῖν Jac.
 i. 15. &c. &c.) strengthens the
 simple word: *is very bold, ha-
 zards a very bold expression.*
 And ἀποτολμᾷ καὶ λέγει thus
 becomes equivalent to the clas-
 sical expression ἀποτολμᾷ λέγειν.

εὐρέθην] Is. lxxv. 1: LXX.
 ἐμφανῆς ἐγενήθη τοῖς ἐμὲ μὴ
 ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ
 ζητοῦσιν.

21. πρὸς δὲ τόν] *whereas
 with regard to Israel He saith.*

ὅλην τὴν] Is. lxxv. 2: LXX.
 ἐξεπέτασα τὰς χεῖράς μου ὅλην
 τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα
 καὶ ἀντιλέγοντα.

τασα τὰς χεῖράς μου πρὸς λαὸν ἀπει-
θοῦντα καὶ ἀντιλέγοντα.

XI. 1 Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν
αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης
εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν.

1 Sam. xii. 22.
Ps. xciv. 14.

2 οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν
προέγνων. ἢ οὐκ οἶδατε ἐν Ἡλείᾳ τί λέγει ἡ
γραφὴ, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσ-

1 Reg. xix. 10.

3 ραήλ; Κύριε, τοὺς προφῆτας σου ἀπέκ-
τειναν, τὰ θυσιαστήριά σου κατέσκαψαν,
κἀγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν
4 ψυχὴν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρημα-

XI. 1. λέγω οὖν] *the lan-
guage above used might seem to
imply the rejection, not only of
Israel as a nation, but of all
Israelites: is this intended? God
forbid: for by so saying I should
exclude myself also.*

καὶ γὰρ ἐγώ] 2 Cor. xi. 22:
Ἑβραῖοί εἰσιν; κἀγὼ Ἰσραηλιταί
εἰσιν; κἀγὼ σπέρμα Ἀβραάμ
εἰσιν; κἀγὼ. Phil. iii. 5: ἐκ γέ-
νους Ἰσραήλ, φυλῆς Βενιαμίν,
Ἑβραῖος ἐξ Ἑβραίων.

2. οὐκ ἀπώσατο] 1 Sam. xii.
22: LXX. ὅτι οὐκ ἀπώσεται
Κύριος τὸν λαὸν αὐτοῦ διὰ τὸ
ὄνομα αὐτοῦ τὸ μέγα κ. τ. λ. Ps.
xciv. 14: LXX. ὅτι οὐκ ἀπώσε-
ται Κύριος τὸν λαὸν αὐτοῦ, καὶ
τὴν κληρονομίαν αὐτοῦ οὐκ ἐγ-
καταλείψει.

ἀπώσατο] Act. vii. 27, 39.

xiii. 46. 1 Tim. i. 19.

ὃν προέγνων] see note on viii.
29.

ἢ οὐκ οἶδατε] *the case is now
just as it was in the time of
Elijah; an apparently universal
defection, but in reality a con-
siderable faithful remnant, even
among the Jews.*

ἐν Ἡλείᾳ] *in the case of
Elijah.*

ἐντυγχάνει] sc. ἐκεῖνος· see
note on viii. 26.

3. Κύριε] 1 Reg. xix. 10: LXX.
τὰ θυσιαστήριά σου κατέσκαψαν,
καὶ τοὺς προφῆτας σου ἀπέκτειναν
ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ
μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν
μου λαβεῖν αὐτήν.

4. ὁ χρηματισμός] *the Di-*

τισμός; Κατέλιπον ἐμαντῷ ἐπτακισχιλίου ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οὐ-
τως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ'
ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι, οὐκέτι 6

1 Reg. xix. 18.

vine admonition: χρηματίζειν is, to transact business (sometimes absolutely, sometimes with accus. of the business transacted; for a special application of this sense of the word, see note on vii. 3): hence, to have dealings with (originally perhaps with τινί or πρὸς τινα, but later with simple accus. of the person dealt with); and especially applied to the communications of God with men in the form of admonition or direction. Heb. xii. 25: εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα. Thus χρηματίζειν τινά, to deal with in the way of Divine admonition; to convey a Divine admonition to; and χρηματίζεσθαι (pass.) to be admonished by Divine suggestion. Matt. ii. 12: καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην. ibid. 22: χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. Luc. ii. 26: καὶ ἦν αὐτῷ κεχρηματισμένον [al. κεχρηματισμένος δὲ ἦν] ὑπὸ τοῦ πνεύματος τοῦ ἁγίου· it had been transacted with him (i.e., a Divine communication had been made to him) by the Holy

Spirit. Act. x. 22: Κορνήλιος ἑκατοντάρχης... ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ. Heb. viii. 5: καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν. xi. 7: πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων.

κατέλιπον] 1 Reg. xix. 18: LXX. καὶ καταλείψεις ἐν Ἰσραὴλ ἐπτά χιλιάδας ἀνδρῶν, πάντα γόνυ αὐτοῦ οὐκ ὤκλασαν γόνυ τῷ Βάαλ, καὶ πᾶν στόμα οὐ προσεκύνησεν αὐτῷ.

ἔκαμψαν γόνυ] see note on xiv. 11.

τῇ Βάαλ] the gender as in 2 Reg. xxi. 3. Jer. ii. 8. vii. 9. xi. 13, 17. xii. 16. xix. 5. xxiii. 13, 27. xxxii. 29, 35. Hos. ii. 8. xiii. 1. Zeph. i. 4: LXX.

5. κατ' ἐκλογὴν χάριτος] according to a selection of favour: i.e., on the principle of a selection made by gratuitous favour. See notes on viii. 29 and ix. 18.

6. εἰ δὲ χάριτι] human salvation must be ascribed either to man or to God: it cannot be a mixed result of two different, incommensurable, and incongruous agencies.

ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.
 7 τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέ-
 τυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ
 8 ἐπωρώθησαν, καθὼς γέγραπται, "Ἐδωκεν αὐτοῖς
 ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοῦς

Es. xxix. 10.
 Deut. xxix. 4.

xi. 6. γιν. χάρις. ei δὲ ἐξ ἔργων, οὐκέτι ἔστω χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστω
 ἔργον.

ἐπεὶ ἡ χάρις] *for otherwise*
(i.e., if it be by works also) favour
is no longer favour.

ἡ χάρις] the generic article;
 χάρις *universally*; as in ἡ πίστις
 x. 17. &c.

7. ὃ ἐπιζητεῖ] see ix. 31:
 δαῶκων νόμον δικαιοσύνης εἰς νόμον
 δικαιοσύνης οὐκ ἔφθασεν.

ἡ δὲ ἐκλογὴ] *the select portion*
of Israel; i.g. λείμμα κατ' ἐκ-
 λογὴν χάριτος, v. 5.

ἐπωρώθησαν] *πωρῶν* occurs
 also in Mar. vi. 52: ἦν γὰρ αὐ-
 τῶν ἡ καρδιά πεπωρωμένη. viii. 17:
 πεπωρωμένην ἔχετε τὴν καρδίαν
 ὑμῶν; Joh. xii. 40: ἐπώρωσεν
 αὐτῶν τὴν καρδίαν. 2 Cor. iii. 14:
 ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν.
 We find *πώρωσις* in v. 25: *πώ-
 ρωσις* ἀπὸ μέρους τῷ Ἰσραὴλ γέ-
 γονεν. Mar. iii. 5: συλλυπούμενος
 ἐπὶ τῇ πώρωσει τῆς καρδίας αὐτῶν.
 Eph. iv. 18: διὰ τὴν πώρωσιν τῆς
 καρδίας αὐτῶν. There is some-
 times a confusion between *πω-
 ρῶν* (properly *to petrify, to har-
 den into stone*, from *πῶρος*) and
πηρῶν (*to maim, to blind*, from
πηρός). Compare Job. xvii. 7:

LXX. πεπώρωνται γὰρ ἀπὸ ὀργῆς
 οἱ ὀφθαλμοί μου.

8. καθὼς γέγραπται] a com-
 bined quotation from two pas-
 sages: (1) Es. xxix. 10: LXX. ὅτι
 πεπότικεν ὑμᾶς Κύριος πνεύματι
 κατανύξεως, καὶ καμύσει τοὺς
 ὀφθαλμοὺς αὐτῶν κ. τ. λ. (2) Deut.
 xxix. 4: LXX. καὶ οὐκ ἔδωκε
 Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναι,
 καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα
 ἀκούειν, ἕως τῆς ἡμέρας ταύτης.

ἔδωκεν αὐτοῖς] God is said
 to do that which is the result of
 the law of man's moral and
 spiritual being as constituted by
 Him: see note on ix. 18.

κατανύξεως] given by the
 LXX. in this passage as the
 rendering of a word expressing
 "*deep (or dead) sleep*:" see Gen.
 ii. 21. xv. 12. 1 Sam. xxvi. 12.
 It might almost seem to be put
 for *κατανυστάξεως*, towards the
 formation of which we have the
 simple noun *νύσταξις* and the
 compound verb *κατανυστάξαι*.
 Yet the form itself can be derived
 only from *κατανύσσειν* (Act. ii.
 37: ἀκούσαντες δὲ κατενύγησαν

τοῦ μὴ βλέπειν καὶ ὧτα τοῦ μὴ ἀκούειν,
 ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει, 9 Ps. lxx. 22, 23.
 Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα
 καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς
 ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ 10
 ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
 τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ 11

τὴν καρδίαν), and must express
 (1) *compunction*, (2) that *dewid-*
derment, or *stupefaction* which is
 the result of *conscience awakened*
too late. Compare Ps. lxx. 3:
 LXX. ἔδειξας τῷ λαῷ σου σκληρά,
 ἐπότισας ἡμᾶς οἶνον κατανύξεως.

τοῦ μὴ βλέπειν] literally, *for*
the purpose of their not seeing:
 equivalent to *μήποτε ἴδωσι* in
 Es. vi. 10; LXX. καὶ τοὺς ὀφ-
 θαλμοὺς ἐκάμυνσαν, *μήποτε ἴδωσι*
 τοῖς ὀφθαλμοῖς κ.τ.λ. For the
 genitive τοῦ, and for the sense,
 cf. Ez. xii. 2: LXX. οἱ ἔχουσιν
 ὀφθαλμοὺς τοῦ βλέπειν, καὶ οὐ
 βλέπουσι, καὶ ὧτα ἔχουσι τοῦ
 ἀκούειν, καὶ οὐκ ἀκούουσι.

9. καὶ Δαυεὶδ λέγει] Ps. lxx.
 22, 23: LXX. γενηθήτω ἡ τρά-
 πεζα αὐτῶν ἐνώπιον αὐτῶν εἰς
 παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς
 σκάνδαλον· σκοτισθήτωσαν κ.τ.λ.
 γενηθήτω] a description of
 the last state of a hardened man,
 when his very blessings are
 cursed (Mal. ii. 2) and "that
 which should have been for his

welfare becomes a snare."

παγίδα... θήραν... σκάνδαλον]
 the general notion is *temptation*,
 as that of ἀνταπόδομα is *retri-
 bution*, the *repayment in kind* of a
 long abuse of blessings.

παγίδα] Luc. xxi. 35. 1 Tim.
 iii. 7. vi. 9. 2 Tim. ii. 26.

σκάνδαλον] see note on xiv.
 13.

ἀνταπόδομα] Luc. xiv. 12.
 ἀνταπόδοσις Col. iii. 24. ἀντα-
 ποδιδόναι xii. 19. Luc. xiv. 14.
 Heb. x. 30.

10. σύνκαμψον] as with the
 decrepitude of premature age
 (compare Luke xiii. 11: καὶ ἦν
 συνκύπτουσα καὶ μὴ δυναμένη
 ἀνακύψαι εἰς τὸ παντελές); the
 exact opposite of τὰ παραλελυ-
 μένα γόνата ἀνορθώσατε in Heb.
 xii. 12.

11. μὴ ἔπταισαν] *did they*
thus stumble in order that they
may fall? *was it the design of*
God, in suffering them thus to "be
offended in" Christ (Matt. xi. 6)
and to be rejected in consequence,

γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἢ σω-
τηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.
12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ
τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον
13 τὸ πλήρωμα αὐτῶν. ὑμῖν δὲ λέγω τοῖς ἔθνεσιν.

13. ὁ γὰρ λ.

that they should be utterly and finally lost? far otherwise: rather has their transgression made room, as it were, for the salvation of the Gentiles, that they in turn may be roused to emulation and so to the resumption of their forfeited standing.

ἐπταισαν] 2 Pet. i. 10: ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

πέσωσιν] Heb. iv. 11: ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

παραπτώματι] παραπίπτειν (Heb. vi. 6, παραπεσόντας) is to fall aside, out of the way: παράπτωμα is a fall of that nature, and so a transgression (v. 15—20. &c.)

παραζηλώσαι] x. 19: ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει. 1 Cor. x. 22.

αὐτούς] i.e., the Jews.

12. πλοῦτος κόσμος] i.e., a source of great blessing to the world at large; by occasioning the admission of all nations into the birthright of Israel. For πλοῦτος in this sense, cf. πλουτίζειν in 1 Cor. i.

5: ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ. 2 Cor. vi. 10: πολλοὺς δὲ πλουτίζοντες. ix. 11: ἐν παντὶ πλουτιζόμενοι.

κόσμου...ἐθνῶν] Matt. xxvi. 13: ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ. Mar. xiv. 9. xvi. 15: πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Luc. xii. 30: ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν.

τὸ ἥττημα αὐτῶν] *their defeat, discomfiture, disparagement, reduction to a condition of inferiority*: ἥττημα 1 Cor. vi. 7: ἤδη μὲν οὖν ὅλος ἥττημα ὑμῖν ἐστίν, ὅτι κ.τ.λ. Thus ἡττᾶσθαι in 2 Cor. xii. 13: τί γὰρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ κ.τ.λ. 2 Pet. ii. 19, 20.

τὸ πλήρωμα αὐτῶν] *their fulfillment, completion, consummation*; see v. 25. For this sense of πλήρωμα see, e.g., Gal. iv. 4: τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10: τοῦ πληρώματος τῶν καιρῶν. iii. 19: ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. Col. ii. 10: καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι.

ἐφ' ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν ἀπόστολος, τὴν
διακονίαν μου δοξάζω, εἰ πως παραζηλώσω μου 14
τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ ἡ 15
ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ

13. *om. μὲν οὖν.*

For another sense of πλήρωμα (*that by which anything is filled, the contents of a thing*) see note on xiii. 10.

13. ἐφ' ὅσον μὲν] *inasmuch then as I am an apostle of Gentiles, I magnify my ministry in that capacity: claim for it all honour, and amplify it to the utmost by unwearied labours; but I do not disguise from you that I have an ulterior motive in all this—namely, the hope that I may possibly, through you, rouse my own countrymen (τὴν σάρκα μου) to emulation, and save some of them.*

ἐφ' ὅσον] *inasmuch as:* Matt. xxv. 40, 45; ἐφ' ὅσον ἐποιήσατε... ἐφ' ὅσον οὐκ ἐποιήσατε. In 2 Pet. i. 13, ἐφ' ὅσον is as long as.

μὲν] suggests a suppressed clause to answer it; τοῦτο δὲ ποιῶ, or the like, before εἰ πως, as expressed in the above paraphrase.

ἐθνῶν ἀπόστολος] see Act. xxii. 21: ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. Gal. ii. 7—9. 1 Tim. ii. 7. 2 Tim. i. 11: εἰς ὃ

ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν. For the genitive see ἀποστολὴν τῆς περιτομῆς in Gal. ii. 8.

τὴν διακονίαν] Act. xx. 24: ὡς τελειῶσαι...τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 2 Cor. iv. 1: ἔχοντες τὴν διακονίαν ταύτην. v. 18. &c. &c.

δοξάζω] 2 Thess. iii. 1: ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται. See paraphrase above.

14. π. μου τὴν σάρκα] ix. 3: τῶν συγγενῶν μου κατὰ σάρκα.

15. εἰ γάρ] *a glorious object—* for, if the rejection of Israel has proved the occasion of reconciling the world to God, may we not expect from the future reception of Israel a state of universal blessedness only to be described as life out of death?

ἀποβολή] Act. xxvii. 22: ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται: there shall be no loss of life. ἀποβάλλειν Mar. x. 50. Heb. x. 35. ἀπόβλητος 1 Tim. iv. 4.

καταλλαγή] see note on v. 10: καταλλάγημεν.

16 πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ
ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα
ἁγία, καὶ οἱ κλάδοι.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ

πρόσλημψις] the substantive occurs only here: but προσλαμβάνεσθαι (*to receive to oneself*) is found in many applications: in the sense of πρόσλημψις here, it occurs, e.g., in xiv. 3: ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. xv. 7: καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.

ζωὴ ἐκ νεκρῶν] see Luke xv. 24, 32: οὗτος ὁ υἱός μου... ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὗρέθη.

16. εἰ δὲ ἡ] explained by v. 28: ἀγαπητοὶ διὰ τοὺς πατέρας (compare Deut. iv. 37. vii. 6. x. 15. &c.) the patriarchs of the nation were chosen as the objects of God's special favour, and the recipients of His promises: that choice communicates a sanctity to the whole race of their descendants.

ἀπαρχή... φύραμα] Num. xv. 19, 21: LXX. καὶ ἔσται ὅταν ἔσθῃτε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελείτε ἀφαίρεμα ἀφ' ὅρου Κυρίου, ἀπαρχὴν φυράματος ὑμῶν... ἀπαρχὴν φυράματος ὑμῶν, καὶ δώσετε Κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν. There may be an allusion also to the law of the "meat-offering" in Lev. ii.

2, 3: LXX. If so, ἀπαρχή is the "handful" taken out by the priest (δραξάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα) to be burnt upon the altar: the φύραμα is the remainder of the offering (τὸ λοιπὸν ἀπὸ τῆς θυσίας Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν Κυρίου). Here ἡ ἀπαρχή, like ἡ ρίζα, represents the ancestors of Israel; τὸ φύραμα, like οἱ κλάδοι, the whole nation descended from them.

ἁγία] expresses here a sort of *derived* sanctity, as in 1 Cor. vii. 14: ἡγιάσται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιάσται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν.

17. κλάδων... ἐλαίας] Jer. xi. 16: LXX. ἐλαίαν ὠραίαν εὐσκιον τῷ εἶδει ἐκάλεσε Κύριος τὸ ὄνομα σου... ἀνήφθη πῦρ ἐπ' αὐτήν, μεγάλη ἡ θλίψις ἐπὶ σέ, ἡ χρειώθησαν οἱ κλάδοι αὐτῆς. For similar comparisons, see Ps. lxxx. 8, &c.: LXX. ἄμπελον ἐξ Αἰγύπτου μετήρας... κατεφύτευσας τὰς ρίζας αὐτῆς κ.τ.λ. Es. v. 7: ὁ γὰρ ἄμπελὼν Κυρίου σαβαώθ, οἶκος τοῦ Ἰσραὴλ, καὶ ἄνθρωπος τοῦ Ἰούδα νεόφυτον ἡγαπημένον. Hos.

δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ
 συνκοινωνὸς τῆς ρίζης καὶ τῆς πιότητος τῆς
 ἐλαίας ἐγένον, μὴ κατακαυχῶ τῶν κλάδων· εἰ 18
 δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάξεις
 ἀλλὰ ἡ ρίζα σέ. ἐρεῖς οὖν, Ἐξεκλάσθησαν κλά- 19
 δοι ἵνα ἐγὼ ἐνκεντρισθῶ. καλῶς· τῇ ἀπιστίᾳ 20
 ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ

17. om. καὶ αὐ.

19. Ἐξ. οἱ κλ.

xiv. 7, 8: πορεύονται οἱ κλάδοι
 αὐτοῦ, καὶ ἔσται ὡς ἐλαία κατά-
 καρπος...καὶ ἐξανθήσει ὡς ἄμπελος
 κ.τ.λ. Luc. xiii. 6: σικκὴν εἶχεν
 τις πεφυτευμένην ἐν τῷ ἄμπελῳ
 αὐτοῦ κ.τ.λ.

σὺ δέ] the Gentile Chris-
 tian.

συνκοινωνός] 1 Cor. ix. 23.
 Phil. i. 7.

τῆς πιότητος τ. ἐ.] Jud. ix.
 9: LXX. καὶ εἶπεν αὐτοῖς ἡ ἐλαία,
 Μὴ ἀπολείψασα τὴν πιότητά μου
 κ.τ.λ.

18. κατακαυχῶ] Jer. xxvii.
 11: LXX. ὅτι ἠψφραίνεσθε καὶ
 κατεκαυχᾶσθε διαρπάζοντες τὴν
 κληρονομίαν μου. Jac. ii. 13.
 iii. 14.

εἰ δέ] and if thou art in-
 clined to triumph over the fallen
 branches, remember, it is not that
 thou bearest the root, &c.: the
 ancestors of Israel are the root,
 thou art but a branch, de-
 pendent for thy safety upon

being supported by that root;
 in other words, upon being ad-
 mitted into that Church of God
 which was founded in Abra-
 ham.

19. ἐρεῖς οὖν] the last re-
 fuge of the Gentile boaster: at
 least it was for my sake, to
 admit me, that the Jews were
 rejected.

20. καλῶς] the context gives
 the word something of the limit-
 ing and correcting force of our
 "well," though not the strong
 ironical sense of καλῶς in Mar.
 vii. 9.

τῇ ἀπιστίᾳ] by reason of their
 unbelief: the dative as in Gal.
 vi. 12.

τῇ πίστει] by reason of thy
 faith: thus τῇ γὰρ πίστει ἐστή-
 κατε, 2 Cor. i. 24.

ἔστηκας] the opposite of πί-
 τεις. 1 Cor. x. 12: ὁ δοκῶν ἐστᾶ-
 ναι βλεπέτω μὴ πέσῃ. See note
 on v. 2.

21 ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν
κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ
22 φείσεται. ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ
δὲ σέ χρηστότης Θεοῦ, εἰς ἐπιμείνης τῇ χρη-
23 στότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κἀκεῖνοι δέ, εἰς
μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται·
δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐνκεντρίσαι
24 αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης
ἀγριελαίου καὶ παρὰ φύσιν ἐνκεντρισθῇς εἰς

20. ὑψηλὰ φρόνει.

21. μή πως οὐδὲ σ.

ὑψηλοφρόνει] 1 Tim. vi. 17: παράγγελλε μὴ ὑψηλοφρονεῖν. Ps. cxxxī. 1, 2: LXX. οὐχ ὑψώθη ἡ καρδία μου...εἰ μὴ ἐταπεινοφρόνων ἀλλὰ ὕψωσα τὴν ψυχὴν μου. Compare xii. 16: μὴ τὰ ὑψηλὰ φρονούντες.

21. οὐδὲ σοῦ] if the reading be μὴ πως οὐδὲ σοῦ φείσεται, it is, *take heed lest He shall not spare thee either: the future* being used to express greater certainty.

22. ἀποτομίαν] *severity*: ἀποτόμως occurs 2 Cor. xiii. 10. Tit. i. 13.

ἐπὶ μ. τ. π. ἀποτομία] sc. ἡν. χρηστότης Θεοῦ] ii. 4. Eph. ii. 7. Tit. iii. 4: ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ. In ii. 4, we have

also τὸ χρηστὸν τοῦ Θεοῦ. Compare Luc. vi. 35. 1 Pet. ii. 3.

ἐπιμείνης τῇ] so v. 23. Compare vi. 1: ἐπιμένωμεν τῇ ἁμαρτίᾳ. Col. i. 23: ἐπιμένετε τῇ πίστει. 1 Tim. iv. 16: ἐπίμενε αὐτοῖς.

ἐπεὶ] *for otherwise*. For this elliptical use of ἐπεὶ (*since if so, or, since if otherwise*, according to the context), see, e.g., v. 6. iii. 6. 1 Cor. v. 10. vii. 14: ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν. xv. 29: ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Heb. ix. 26. x. 2.

ἐκκοπήσῃ] Matt. iii. 10. v. 30. vii. 19. xviii. 8. Luc. iii. 9. xiii. 7, 9. 2 Cor. xi. 12.

23. δυνατὸς γ. ὁ Θεός] iv. 21. xiv. 4. 2 Cor. ix. 8. 2 Tim. i. 12. Heb. xi. 19.

καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐνκεντριστησονται τῇ ἰδίᾳ ἐλαίᾳ.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ 25

24. οἱ κατὰ φύσιν] so τῶν
κατὰ φύσιν κλάδων, v. 21.

25. οὐ γ. θέλω ὑ. ἀ.] the same
phrase occurs in i. 13. 1 Cor. x.
i. xii. 1. 2 Cor. i. 8. 1 Thess.
iv. 13: in which last passage (as
here) it introduces a special re-
velation. The equivalent phrase,
θέλω γὰρ (or δὲ) ὑμᾶς εἰδέναι,
occurs in 1 Cor. xi. 3. Col. ii. 1.
μυστήριον] *a secret*; but, as
the context generally implies,
a secret already (or capable of
being) *told* (e.g., Apoc. xvii. 7:
ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς
γυναικός); applied (1) to the
Gospel itself; as Mar. iv. 11:
ὑμῖν τὸ μυστήριον δέδοται τῆς
βασιλείας τοῦ Θεοῦ. Rom. xvi.
25: μυστηρίου ... φανερωθέντος.
1 Cor. ii. 1: καταγγέλλων τὸ
μυστήριον τοῦ Θεοῦ. *ibid.* 7: λα-
λοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ
... ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεός.
Eph. i. 9: γνωρίσας ἡμῖν τὸ μυσ-
τήριον τοῦ θελήματος αὐτοῦ. vi.
19: ἐν παρρησίᾳ γνωρίσαι τὸ μυσ-
τήριον τοῦ εὐαγγελίου. Col. i.
26: τὸ μυστήριον τὸ ἀποκεκρυμ-
μένον... νυνὶ δὲ ἐφανερώθη. *ibid.*
27: γνωρίσαι τί τὸ πλοῦτος τῆς
δόξης τοῦ μυστηρίου τούτου. ii. 2:
εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ
Θεοῦ. iv. 3: λαλήσαι τὸ μυστή-

ριον τοῦ Χριστοῦ. 1 Tim. iii. 9:
ἔχοντας τὸ μυστήριον τῆς πίστεως.
iii. 16: μέγα ἐστὶν τὸ τῆς εὐσε-
βείας μυστήριον. Apoc. x. 7:
καὶ ἐτελέσθη τὸ μυστήριον τοῦ
Θεοῦ, ὡς εὐηγγέλισεν κ.τ.λ. (2)
to the various parts and truths
of the Gospel; Matt. xiii. 11:
ὑμῖν δέδοται γνῶναι τὰ μυστήρια
τῆς βασιλείας τῶν οὐρανῶν. Luc.
viii. 10. 1 Cor. iv. 1: οἰκονόμους
μυστηρίων Θεοῦ. xiii. 2: ἐὰν...
εἰδῶ τὰ μυστήρια πάντα. (3) in
particular, to (a) the admission
of the Gentiles; Eph. iii. 3, &c.:
ἐγνωρίσθη μοι τὸ μυστήριον... ὥς
νῦν ἀπεκαλύφθη... εἶναι τὰ ἔθνη
συγκληρονόμα... καὶ φωτίσαι πάν-
τας τίς ἡ οἰκονομία τοῦ μυστηρίου
κ.τ.λ. (β) the connection be-
tween Christ and His Church;
Eph. v. 32: τὸ μυστήριον τοῦτο
μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρι-
στὸν καὶ εἰς τὴν ἐκκλησίαν. (γ)
the change (without death) of
the living at the time of the
resurrection; 1 Cor. xv. 57: ἰδοὺ,
μυστήριον ὑμῖν λέγω· πάντες οὐ
κοιμηθησόμεθα κ.τ.λ. (δ) as here,
the future conversion of Israel:
(ε) the predicted embodiment
and revelation of evil, in 2 Thess.
ii. 7: τὸ γὰρ μυστήριον ἡδὴ ἐν-
εργεῖται τῆς ἀνομίας... καὶ τότε

μυστήριον τοῦτο, ἵνα μὴ ᾗτε ἑαυτοῖς φρόνιμοι,
 ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν
 26 ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, καὶ
 οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,
 Ὡς ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει

Es. lix. 20, 21.
 xxvii. 9.

25. ἡ. ἐν ἐ.

ἀποκαλυφθήσεται ὁ ἄνομος κ.τ.λ. (Ὶ) certain symbols in the Apocalypse; as i. 7: τὸ μυστήριον (explained in the words which follow) τῶν ἐπὶ ἀστέρων. xvii. 5, 7: ὄνομα γεγραμμένον Μυστήριον... Διὰ τί ἐθαύμασας; ἐγὼ ἐρώ σοι τὸ μυστήριον κ.τ.λ.

ἵνα μὴ ᾗτε] *to prevent self-conceit*: ἑαυτοῖς (with or without παρά or ἐν) means *in the judgment of yourselves, in your own conceit*. In xii. 16, we have φρόνιμοι παρ' ἑαυτοῖς. Prov. iii. 7: LXX. μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ. xxviii. 11: LXX. Es. v. 21: LXX. οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν ἐπιστήμονες.

πῶρως] see note on v. 7: ἐπρωώθησαν.

ἀπὸ μέρους] *partially*; with many exceptions already.

τὸ πλήρωμα] *the full complement, the total sum, the whole body*. See note on v. 12.

εἰσέλθῃ] *has come in*; without expressing *into what*: the notion is that of safety, of admission into a place of shelter and comfort: sometimes with

εἰς τὴν βασιλείαν τοῦ Θεοῦ, εἰς τὴν ζωὴν, εἰς τὴν χαρὰν τοῦ Κυρίου, εἰς τὴν κατάπανσιν, &c. sometimes, as here, absolutely; e.g., Luc. xiii. 24: ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

26. καὶ οὕτως] *and thus*, under these circumstances, when this is so, *then shall*, &c.

πᾶς Ἰσραὴλ] *the whole Jewish nation*: the context seems to require this sense.

καθὼς γέγραπται] two passages are here combined: Es. lix. 20, 21: LXX. καὶ ἥξει ἐνεκεν Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· τὸ πνεῦμα τὸ ἐμὸν κ.τ.λ. and xxvii. 9: LXX. διὰ τοῦτο ἀφαιρεθήσεται ἀνομία Ἰακώβ, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἀμαρτίαν αὐτοῦ κ.τ.λ. Cf. Jer. xxxi. 33, 34.

ὁ ῥυόμενος] 1 Thess. i. 10: Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

ἀποστρέψει] *shall remove un-*

ἀσεβείας ἀπὸ Ἰακώβ. καὶ αὕτη αὐτοῖς ἡ 27
παρ' ἐμοῦ διάθηκη, ὅταν ἀφέλωμαι τὰς
ἀμαρτίας αὐτῶν. κατὰ μὲν τὸ εὐαγγέλιον 28
ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ
διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ τὰ χα- 29
ρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. ὥσπερ γὰρ 30
ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεή-
θητε τῇ τούτων ἀπειθείᾳ, οὕτως καὶ οὗτοι νῦν 31

godlinesses from Jacob: put con-
versely in Act. iii. 26: ἀπέστει-
λεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν
τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν
πονηριῶν ὑμῶν.

27. αὕτη] *this which fol-
lows*: but the quotation is not
continued.

διαθήκη] see note on ix. 4.

28. κατὰ] *as regards*; *viewed
with reference to*.

ἐχθροί] v. 10. Eph. ii. 16.
Col. i. 21. &c. See note on v. 1:
ἐκ πίστεως εἰρήνην.

δι' ὑμᾶς] *for your sake*; to
make room, as it were, for you
Gentiles: see note on v. 11:
compare Act. xiii. 46. xxviii.
28. &c.

τὴν ἐκλογὴν] *the original se-
lection of the race of Abraham*;
explained by διὰ τοὺς πατέρας·
see note on v. 16: compare Deut.
iv. 37: LXX. διὰ τὸ ἀγαπήσαι
αὐτὸν τοὺς πατέρας σου καὶ ἐξε-
λέξατο τὸ σπέρμα αὐτῶν μετ' αὐ-
τοὺς ὑμᾶς. vii. 7, 8. x. 15. &c.

29. ἀμεταμέλητα] *incapable
of being regretted, revoked, or
changed*: used also in 2 Cor.
vii. 10: μετάνοιαν εἰς σωτηρίαν
ἀμεταμέλητον. For the sense,
see, e.g., Num. xxiii. 19: LXX.
οὐχ ὡς ἄνθρωπος ὁ Θεός... λαλήσει,
καὶ οὐχὶ ἐμμενεί; 1 Sam. xv. 29:
LXX. οὐκ ἀποστρέψει οὐδὲ μετα-
νοήσει, ὅτι οὐχ ὡς ἄνθρωπός ἐστι
τοῦ μετανοῆσαι αὐτός. Ps. cx. 4:
LXX. ὤμοσε Κύριος, καὶ οὐ με-
ταμεληθήσεται. Mal. iii. 6: LXX.
διότι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν, καὶ
οὐκ ἠλλοίωμαι.

30. ἠλεήθητε] 1 Cor. vii.
25: ὡς ἠλεημένος ὑπὸ Κυρίου
πιστὸς εἶναι. 2 Cor. iv. 1: καθ-
ὡς ἠλεήθημεν, οὐκ ἐγκακοῦμεν.
1 Tim. i. 13, 16. 1 Pet. ii. 10:
οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέν-
τες.

τῇ τούτων] *by the instrumen-
tality of their disobedience*, open-
ing the way to the admission of
the Gentiles, as explained above,
v. 11, &c.

ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεη-
 32 θῶσιν. συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας
 33 εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. ὃ βάθος
 πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς
 ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίασ-

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τοι αἱ ὁδοὶ αὐτοῦ. τίς γὰρ ἔγνω νοῦν Κυ- 34 Es. xl. 13.
ρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ἢ 35
τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐ-
τῷ; ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν 36
τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκ- XII. 1

ρήσεις, ἡ εἰς τὰ ἔσχατα ἀφίκου ἃ
ἐποίησεν ὁ παντοκράτωρ; Ps.
lxxvii. 19: LXX. τὰ ἔχνη σου
οὐ γνωσθήσονται.

αἱ ὁδοὶ αὐτοῦ] *His proceed-
ings; methods of acting.* Es. lv.
8: LXX. οὐ γάρ εἰσιν αἱ βουλαί
μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδ'
ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοὶ μου,
λέγει Κύριος. Apos. xv. 3: δίκαιαι
καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασι-
λεὺς τῶν ἐθνῶν.

34. τίς γάρ] Es. xl. 13:
LXX. τίς ἔγνω νοῦν Κυρίου; καὶ
τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς
συμβιβᾷ αὐτόν; 1 Cor. ii. 16:
τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμ-
βιβάσει αὐτόν;

35. ἢ τίς] *or who can claim
to have been beforehand in giving
to Him, so that a recompence
shall be due to him in return?*
Job. xxxv. 7: LXX. τί δώσεις
αὐτῷ; ἢ τί ἐκ χειρὸς σου λήψεται;

36. ἐξ...διὰ...εἰς] *God is the
origin, the agent, and the end of
all things: compare 1 Cor. viii.
6: ἀλλ' ἡμῶν εἰς Θεὸς ὁ πατήρ, ἐξ
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν,
καὶ εἰς κύριος Ἰησοῦς Χριστός, δι'*

οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.
Compare Col. i. 16, 17.

ἡ δόξα] *His glory; that ac-
knowledgment and ascription of
His characteristics — of His
incommunicable perfections —
which is His due.*

εἰς τοὺς αἰῶνας] *unto the ages:
for ever: i. q. εἰς τοὺς αἰῶνας τῶν
αἰώνων, Phil. iv. 20. 1 Tim. i. 17.
&c. and εἰς πάσας τὰς γενεὰς τοῦ
αἰῶνος τῶν αἰώνων, Eph. iii. 21.*

XII. 1—XV. 13. Practical
inferences from the statement of
Christian redemption: 1st, the
principle; self-dedication to God:
then details; humility, fidelity
and diligence, patience, cheerful-
ness, charity, obedience to autho-
rity, consideration of the difficul-
ties and scruples of others, &c.

διὰ] for this use of διὰ (for
which πρὸς would be the clas-
sical equivalent) see xv. 30: πα-
ρακαλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς
ἀγάπης τοῦ πνεύματος συναγωνί-
σασθαί μοι κ.τ.λ. 1 Cor. i. 10:
παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ

ἡπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλε-
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λογικῇ] *rational, reasonable, consistent with reason*; like κατὰ λόγον in Acts xviii. 14, and the opposite of ἀλογον in Acts xxv. 27. The word occurs also in 1 Pet. ii. 2: τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε: where it appears to be used in opposition to φυσικόν, as an epithet qualifying the metaphor: *nutriment, not external and natural, but mental, rational, spiritual.*

λατρείαν] see notes on i. 9 and ix. 4. *Your sacrificial worship* (the proper sense of λατρεία) *is, not the offering of irrational animals slain on a principle of ceremonial substitution or representation, but the offering of a whole life, spirit and soul and body, dedicated and devoted to God.*

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τῷ αἰῶνι τούτῳ] i. q. τὸν νῦν αἰῶνα, 2 Tim. iv. 10; τὸν αἰῶνα τοῦ κόσμου τούτου, Eph. ii. 2; τοῦ ἐνεστώτος αἰῶνος πονηροῦ,

Gal. i. 4. &c.: *the present age, period, or state of things*, opposed to that which is to be introduced by the second coming of Christ; the latter being ὁ αἰὼν ὁ μέλλων (Matt. xii. 32), ὁ αἰὼν ὁ ἐρχόμενος (Mar. x. 30), ὁ αἰὼν ἐκεῖνος (Luc. xx. 35), ἡ οἰκουμένη ἡ μέλλουσα (Heb. ii. 5), &c. The direction therefore is, *Be not like the men of this world; live not as those to whom the present life is all; but be transformed by the renewal of your mind.*

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τιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα
 ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ,
 2 τὴν λογικὴν λατρείαν ὑμῶν καὶ μὴ συνσχημα-

xii. 2. συνσχηματίζεσθαι.

Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε κ.τ.λ.
 2 Cor. x. 1: παρακαλῶ ὑμᾶς διὰ
 τῆς πραύτητος καὶ ἐπιεικείας τοῦ
 Χριστοῦ. 2 Thess. iii. 12: παρα-
 καλοῦμεν διὰ τοῦ κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, ἵνα... ἐσθίωσιν.

οἰκτιρμῶν] 2 Cor. i. 3. Phil.
 ii. 1. Col. iii. 12. Heb. x. 28.

παραστήσαι] see note on vi.
 13: παριστάνετε.

σώματα] the service of the
living body implies that of the
 soul also: and the choice of the
 word indicates the importance
 attached in the Gospel to the
 body, and precludes the notion
 of a merely imaginative or sen-
 timental religion, as distinguished
 from one of self-denying and
 vigorous obedience. It is (as
 we might expect) in the Epistles
 to the Corinthians that this
 point is most strongly insisted
 upon: e.g., 1 Cor. vi. 15: τὰ
 σώματα ὑμῶν μέλη Χριστοῦ ἐστίν.
 ibid. 19, 20: τὰ σώματα ὑμῶν
 ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος
 ἐστίν... δοξάσατε δὴ τὸν Θεὸν ἐν
 τῷ σώματι ὑμῶν. vii. 34: ἵνα ἡ
 ἁγία καὶ σώματι καὶ πνεύματι.
 2 Cor. v. 10: ἵνα κομίσῃται ἕκα-
 στος τὰ διὰ τοῦ σώματος πρὸς ᾧ
 ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

θυσίαν] a sacrifice, not of
expiation (in which sense it is
 applied only to Christ; as Eph.
 v. 2. Heb. ix. 26. x. 12. &c.), but
 of *thankfulness*: so used with
 reference to *almsgiving* in Phil.
 iv. 18. Heb. xiii. 16; to *thank-
 giving* in Heb. xiii. 15; and to
 a Christian life *generally*, here,
 and 1 Pet. ii. 5: καὶ αὐτοὶ ὡς
 λίθοι ζῶντες οἰκοδομείσθε οἶκος
 πνευματικός, ἱεράτευμα ἅγιον, ἀνε-
 νέγκαι πνευματικὰς θυσίας εὐπρο-
 δέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ.

ζῶσαν] opposed to the dead
 victims offered under the Law.

εὐάρεστον] xiv. 18: εὐάρεστος
 τῷ Θεῷ. 2 Cor. v. 9: εὐάρεστοι
 αὐτῷ. Eph. v. 10: εὐάρεστον τῷ
 Κυρίῳ. Phil. iv. 18: θυσίαν δεκ-
 τὴν εὐάρεστον τῷ Θεῷ. Col. iii.
 20: εὐάρεστον ἐν Κυρίῳ. Tit. ii.
 9: ἐν πάσιν εὐαρέστους. Heb.
 xii. 28: λατρεύωμεν εὐαρέστως τῷ
 Θεῷ. xiii. 21: τὸ εὐάρεστον ἐνώ-
 πιον αὐτοῦ. The verb εὐαρεστεῖν
 occurs in Heb. xi. 5, 6: μεμαρ-
 τύρηται εὐαρεστηκέναι τῷ Θεῷ·
 χωρὶς δὲ πίστεως ἀδύνατον εὐα-
 ρεστήσαι. xiii. 16: τοιαύταις γὰρ
 θυσίαις εὐαρεστεῖται ὁ Θεός.

τὴν λογικὴν] accusative in
 apposition with the sentence,

τίξεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφούσθε

2. μεταμορφοῦσθαι.

not with τὰ σώματα: see viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου κ.τ.λ. *which self-dedication is your reasonable service.*

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τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς
 τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεσ-
 3 τον καὶ τέλειον. λέγω γὰρ διὰ τῆς χάριτος
 τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ
 ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν
 εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισεν

ἀνακαινώσει] Tit. iii. 5: ἔσω-
 σεν ἡμᾶς διὰ λουτροῦ παλιγγε-
 σίας καὶ ἀνακαινώσεως πνεύματος
 ἁγίου.

τοῦ νοός] Eph. iv. 23: ἀνα-
 νεύσθαι δὲ τῷ πνεύματι τοῦ νοός
 ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν
 ἄνθρωπον κ.τ.λ. The understand-
 ing, no less than the heart, re-
 quires God's teaching. Luc.
 xxiv. 45: τότε διήνοιξεν αὐτῶν
 τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.
 1 Cor. ii. 14: ψυχικὸς δὲ ἄνθρω-
 πος οὐ δέχεται τὰ τοῦ πνεύματος
 τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστίν,
 καὶ οὐ δύναται γνῶναι, ὅτι πνευ-
 ματικῶς ἀνακρίνεται. τίς γὰρ ἔγνω
 νοῦν κυρίου;...ἡμεῖς δὲ νοῦν Χρι-
 στοῦ ἔχομεν.

δοκιμάζειν] see notes on i.
 28 and ii. 18. *That ye may dis-
 cern, habitually and progres-
 sively, and discern with admir-
 ing approval, what is the will of
 God concerning you; what it is
 that He would have you to be
 and to do; that will which is
 both good in itself, acceptable to
 Him, and suitable to that per-
 fection of the Christian character,
 of the grown man in Christ,
 to which you are called.*

3. λέγω γάρ] you need this
 exhortation—for, &c.

διὰ τῆς χάριτος] in virtue of
 the Divine favour shown to me,
 especially in my appointment to
 be an Apostle of Christ: thus
 i. 5: δι' οὗ ἐλάβομεν χάριν καὶ
 ἀποστολήν, εἰς ὑπακοὴν πίστεως
 κ.τ.λ. xv. 15: διὰ τὴν χάριν τὴν
 δοθείσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ
 εἶναί με λειτουργὸν Χριστοῦ Ἰη-
 σοῦ κ.τ.λ. διὰ expresses that
 which he uses as the instrument
 of his admonition; *by the autho-
 rity of my office.*

ὑπερφρονεῖν] 1 Cor. iv. 6:
 ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ
 ἃ γέγραπται [φρονεῖν], ἵνα μὴ
 κ.τ.λ.

εἰς τὸ σωφρονεῖν] so as to
 be soberminded; i.e., moderately,
 reasonably, humbly: the oppo-
 site of ὑπερφρονεῖν.

ἐκάστω ὡς] a transposition
 like that in 1 Cor. iii. 5: καὶ
 ἐκάστω ὡς ὁ κύριος ἔδωκεν. vii.
 17: εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ
 κύριος, ἕκαστον ὡς κέκληκεν ὁ
 Θεός, οὕτως περιπατεῖτω.

ἐμέρισεν μέτρον] Eph. iv. 7:
 ἐνὶ δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις
 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ

μέτρον πίστεως. καθάπερ γὰρ ἐν ἐνὶ σώματι 4
πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν 5
αὐτὴν ἔχει πρᾶξιν, οὕτως οἱ πολλοὶ ἐν σῶμά
ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη.
ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δο- 6
θεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν

Χριστοῦ. For the combination of *μερίζειν* and *μέτρον*, compare 2 Cor. x. 13: κατὰ τὸ μέτρον τοῦ κανόνος οὐ ἐμέρισε ἡμῖν ὁ Θεός μέτρον.

4. καθάπερ γάρ] *there is such a variety in God's spiritual gifts; for, &c.* 1 Cor. xii. 12: καθάπερ γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος πολλά ὄντα ἐν ἑστίν σῶμα, οὕτως καὶ ὁ Χριστός. Eph. iv. 16. &c.

5. οἱ πολλοί] *collectively, we form one body; individually, we are related to each other as the members of one body.*

τὸ δὲ καθ' εἰς] *i. q.* εἰς δὲ ἕκαστος. Mar. xiv. 19: ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μήτι ἐγώ; Joh. viii. 9: ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων. Apoc. xxi. 21: ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου.

6. χαρίσματα] i. 11. 1 Cor. i. 7. xii. 4, 9, 28, 30, 31. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10. διάφορα] Heb. ix. 10. προφητείαν] one of the spiri-

tual gifts of the early Church, of which we learn from the 1st Epistle to the Corinthians (1) that it was the most desirable of all those gifts, because, unlike the gift of tongues, it conveyed *οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν*. xiv. 1—5; (2) that it was *εἰς σημεῖον οὐ τοῖς ἀπίστοις* (like αἱ γλῶσσαι) ἀλλὰ τοῖς πιστεύουσιν. v. 22; (3) that it was the means of disclosing to a hearer *τὰ κρυπτὰ τῆς καρδίας αὐτοῦ*, and thus of bringing him to worship God, vv. 24, 25; (4) that it was exercised under direct and special revelation (*ἐὰν δὲ ἄλλω ἀποκαλυφθῇ κ.τ.λ.*), v. 30; but (5) that it was capable of control by the possessor for the avoidance of confusion and disorder, vv. 31, 32. It was a gift therefore (according to the proper meaning of the term *προφήτης*) not of *prediction*, but of *inspired preaching*; of *forthtelling*, not of *foretelling*; *prædicandī*, not *prædicendi*. Compare Act. xiii. 1: ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν

7 ἀναλογίαν τῆς πίστεως· εἴτε διακονίαν, ἐν τῇ

οὔσαν ἐκκλησίαν προφήται καὶ διδάσκαλοι. xv. 32: Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγον πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς. xix. 6: καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας ἤλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. 1 Cor. xi. 4: πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων. 1 Cor. xii. 28: καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κ.τ.λ. Eph. iv. 11: καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. 1 Thess. v. 20: προφητείας μὴ ἐξουθενεῖτε.

κ. τ. ἀναλογίαν τῆς π.] sc. προφητεύμεν. On the principle that πνεύματα προφητῶν προφηταῖς ὑποτάσσεται (1 Cor. xiv. 32), let us exercise the gift of prophecy with due regard to the proportion of the faith; let our instructions be so shaped, timed, and ordered, as that each part and side of the truth have its turn in our hands; let us rightly divide the word of truth (2 Tim. ii. 15 below); let us have no favourite doctrines, to the neglect of others, but let the whole counsel of God, not a few fragments of it, be our study and our subject. It is from the disregard of

this rule that all error and all heresy has sprung. Compare Act. xx. 26, 27: καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. The rule itself is exactly expressed in 2 Tim. ii. 15: σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Neither ἀναλογία (conformity to a λόγος or reckoning), nor the phrase ἀνὰ λόγον, occurs elsewhere in the New Testament. For ἡ πίστις, the faith or Gospel, see note on iii. 30.

7. διακονίαν] especially applied to *ministration to the poor*; as in Act. vi. 1: ἐν τῇ διακονίᾳ τῇ καθημερινῇ. xii. 25: πληρώσαντες τὴν διακονίαν. Rom. xv. 31: ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ. 2 Cor. viii. 4: τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. ix. 1, 12, 13. &c. Here perhaps with especial reference to the office so denominated: see Act. vi. 3—6. Phil. i. 1: σὺν ἐπισκόποις καὶ διακόνους. 1 Tim. iii. 8: διακόνους ὡσαύτως σεμνούς κ.τ.λ. ibid. 10: εἰτα διακονεῖτωσαν ἀνέγκλητοι ὄντες. ibid. 13: οἱ γὰρ καλῶς διακονήσαντες κ.τ.λ.

ἐν τῇ δ.] sc. ὦμεν. let us exist in, be absorbed and engrossed

διακονία· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·
εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδι- 8
δούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ·
ὁ ἐλεῶν, ἐν ἱλαρότητι.

Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγούντες τὸ 9

by, our *ministry*: thus 1 Tim. iv. 15: ἐν τούτοις ἴσθι.

ὁ διδάσκων] 1 Cor. xii. 28: τρίτον διδασκάλους. Eph. iv. 11: ποιμένας καὶ διδασκάλους. 1 Tim. v. 17: μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

ἐν τῇ δ.] sc. ἔστω.

8. παρακλήσει] *encouraging exhortation*; *cheering on* to Christian action. Act. iv. 36: ὁ ἐπικληθεὶς Βαρνάβας... ὁ ἐστὶν μεθερμηνεύμενον υἱὸς παρακλήσεως. 1 Tim. iv. 13: πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

μεταδιδούς] Luc. iii. 11: μεταδότω τῷ μὴ ἔχοντι. Eph. iv. 28: ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι.

ἐν ἀπλότητι] sc. μεταδιδότω the word *ἀπλότης*, from *singleness of purpose, sincerity*, (as in 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22) becomes, in reference to almsgiving, *unselfishness* or *liberality*: 2 Cor. viii. 2: ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν. ix. 11: πλου-

τιζόμενοι εἰς πᾶσαν ἀπλότητα. *ibid.* 13: καὶ ἀπλότητι τῆς κοινω- νίας κ. τ. λ.

ὁ προϊστάμενος] *he who has any office of rule or authority over others*: applied (1) to presbyters, 1 Thess. v. 12: καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ. 1 Tim. v. 17: οἱ καλῶς προσεστῶτες πρεσβύτεροι. (2) to masters of families, 1 Tim. iii. 4, 5, 12: τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

ἱλαρότητι] 2 Cor. ix. 7: ἱλαρόν γὰρ δότην ἀγαπᾷ ὁ Θεός.

9, &c. ἡ ἀγάπη] the broken constructions which follow resemble 1 Pet. ii. 18, &c. iii. 1, &c.

ἀνυπόκριτος] *unhypocritical*: 2 Cor. vi. 6: ἐν ἀγάπῃ ἀνυποκρίτῳ. 1 Tim. i. 5: πίστεως ἀνυποκρίτου. 2 Tim. i. 5. Jac. iii. 17: σοφία... ἀδιάκριτος ἀνυπόκριτος. 1 Pet. i. 22: φιλαδελφίαν ἀνυπόκριτον.

ἀποστυγούντες — ἀγαθῇ] 1 Thess. v. 21, 22: τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

10 πονηρόν, κολλώμενοι τῷ ἀγαθῷ· τῇ φιλαδελ-
 φία εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλή-
 11 λους προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ
 12 πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, τῇ
 ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
 13 προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν
 ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

κολλώμενοι] Matt. xix. 5.
 Luc. x. 11. xv. 15. Act. v. 13.
 viii. 29. ix. 26. x. 28. xvii. 34.
 1 Cor. vi. 16, 17. Apoc. xviii. 5.
 10. τῇ φ...τῇ τ.] *in point*
of, in the matter of, &c.

προηγούμενοι] *regarding by*
preference; esteeming each other
as superior to yourselves: ex-
plained by Phil. ii. 3: τῇ τα-
πεινοφροσύνῃ ἀλλήλους ἡγούμενοι
ὑπερέχοντας ἑαυτῶν. See 1 Thess.
v. 13: καὶ ἡγείσθαι αὐτοὺς ὑπερ-
εκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον
αὐτῶν to esteem them very highly,
&c.

11. ὀκνηροί] Matt. xxv. 26:
 πονηρὸν δοῦλε καὶ ὀκνηρὸν.

τῷ πνεύματι ζέοντες] Act.
 xviii. 25: καὶ ζέων τῷ πνεύματι
 ἐλάλει καὶ ἐδίδασκεν κ.τ.λ.

12. τῇ θλίψει] *in the matter*
of (under) affliction, patient:
ὑπομένειν used absolutely, as
often: e.g., 2 Tim. ii. 12: εἰ
ὑπομένομεν, καὶ συμβασιλεύσο-
μεν. Jac. v. 11: μακαρίζομεν τοὺς
ὑπομένοντας.

προσκαρτεροῦντες] *adhering*
steadfastly to, persevering in:
 Act. i. 14: προσκαρτεροῦντες
 ὁμοθυμαδὸν τῇ προσευχῇ. ii. 42:
 προσκαρτεροῦντες τῇ διδαχῇ τῶν
 ἀποστόλων...καὶ ταῖς προσευχαῖς.
 vi. 4: ἡμεῖς δὲ τῇ προσευχῇ καὶ
 τῇ διακονίᾳ τοῦ λόγου προσκαρ-
 τερήσομεν. Col. iv. 2: τῇ προσ-
 ευχῇ προσκαρτερεῖτε γρηγοροῦν-
 τες ἐν αὐτῇ.

13. ταῖς χρείαις] the plural
 as in Act. xx. 34: ὅτι ταῖς χρείαις
 μου...ὑπηρετήσαν αἱ χεῖρες αὐταί.
 Tit. iii. 14: εἰς τὰς ἀναγκαίας
 χρείας.

τῶν ἀγίων] see note on i. 7.
 κοινωνοῦντες] *κοινωνεῖν τινί is*
 (1) *to partake in; as xv. 27:*
τοῖς πνευματικοῖς αὐτῶν ἐκοινωνή-
σαν τὰ ἔθνη. 1 Tim. v. 22: μὴδὲ
κοινωνεῖ ἀμαρτίας ἀλλοτρίας. 1
Pet. iv. 13: κοινωνεῖτε τοῖς τοῦ
Χριστοῦ παθήμασιν. 2 Joh. 11:
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
πονηροῖς. In Heb. ii. 14, the
dative is replaced by the geni-
tive in the same sense: τὰ παι-

εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ 14
καταρᾶσθε. χαίρειν μετὰ χαιρόντων, κλαίειν 15
μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλήλους φρο- 16
νοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς
ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι Prov. iii. 7.
παρ' ἑαυτοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀπο- 17
διδόντες· προνοοῦμενοι καλὰ ἐνώπιον πάν- Prov. iii. 4.

17. ἐν. τῶν ἀνθρ.

δία κεκοινωνήκεν αἵματος καὶ σαρκός. (2) *to impart to*; as here: also Gal. vi. 6: κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πάσιν ἀγαθοῖς. Phil. iv. 15: οὐδεμία μοι ἐκκλησία ἐκοινώρησεν εἰς λόγον δόσεως καὶ λήψεως κ.τ.λ.

14. φιλοξενίαν] Heb. xiii. 2: τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε διώκοντας] see note on ix. 30. εὐλογεῖτε—καταρᾶσθε] Matt. v. 44: προσεύχεσθαι ὑπὲρ τῶν διωκόντων ὑμᾶς. Luc. vi. 28: εὐλογεῖτε τοὺς καταρωμένους ὑμῖν. 1 Pet. iii. 9: τοῦναντίον δὲ εὐλογοῦντες.

καταρᾶσθε] Jac. iii. 9: καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους.

16. τὸ αὐτὸ εἰς] xv. 5: δψή ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κ.τ.λ. 2 Cor. xiii. 11. Phil. ii. 2: ἵνα τὸ αὐτὸ φρονήτε...τὸ ἐν φρονοῦντες. iv. 2.

τὰ ὑψηλὰ φρ.] see note on xi. 20: ὑψηλοφρόνει.

συναπαγόμενοι] συναπάγεσθαι τινι is *to be carried away along with another*; as by obeying the motion of a crowd, &c. Hence, *to let oneself be thus carried away with*; *to fall in with the motion and impulse of*; *to accommodate oneself or condescend to*. Gal. ii. 13: ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. iii. 17: τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες. Here τοῖς ταπεινοῖς probably denotes things, not persons; as ὑποκρίσει and πλάνῃ in the two passages quoted, and τὰ ὑψηλὰ in this verse.

φρόνιμοι παρ' ἑαυτοῖς] see note on xi. 25.

17. προνοοῦμενοι καλὰ] more fully expressed in 2 Cor. viii. 21: προνοοῦμενοι καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων (as a reason for desiring to have others associated with him in the charge of a pecuniary collection): *not satis-*

18 των ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ
 19 πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς ἐκ-
 δικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ·
 γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-
 20 δώσω, λέγει Κύριος. ἐὰν πεινᾷ ὁ ἐχθρὸς

Deut. xxxii.
35.

Prov. xxv.
21, 22.

20. ἀλλὰ ἐάν.

fied with abstinence from evil, with maintaining a clear conscience in the sight of God, but anxious also to avoid the very appearance or suspicion of evil, lest we should disparage the Christian character in the eyes of others. Prov. iii. 4: LXX. καὶ προνοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.

18. εἰ δυνατόν] *if it be possible, live peaceably with all men; at all events let there be peace on your side (τὸ ἐξ ὑμῶν), if not on the other.*

εἰρηνεύοντες] Mar. ix. 50. 2 Cor. xiii. 11. 1 Thess. v. 13.

19. ἐκδικοῦντες] Luc. xviii. 3, 5. 2 Cor. x. 6. Apoc. vi. 10. xix. 2.

ἀγαπητοί] occurs similarly in 2 Cor. vii. 1. xii. 19. Phil. iv. 1. With μου, in 1 Cor. x. 14. Phil. ii. 12. With ἀδελφοί μου, in 1 Cor. xv. 58. Phil. iv. 1 (καὶ ἐπιπόθητοι added). In St Peter's, St John's, and St Jude's Epistles ἀγαπητοί (or ἀγαπητέ) is the common address. St James uses it three times with ἀδελφοί μου, but the latter (or

ἀδελφοί) more commonly without ἀγαπητοί. St Paul usually employs ἀδελφοί alone; not unfrequently ἀδελφοί μου.

δότε τόπον] *give place to, make room for.* Luc. xiv. 9: καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον. Eph. iv. 27: μὴδὲ δίδοτε τόπον τῷ διαβόλῳ· *do not, by cherishing anger, afford an opening to the tempter.*

τῇ ὀργῇ] i.e., of your adversary or oppressor. *Let his anger have free space; let it work freely, and spend itself; do not thwart, do not punish it: like, "Be angry when you will, it shall have scope." The work of vengeance is not yours, but God's. Compare Matt. v. 39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ κ.τ.λ.*

γέγραπται γάρ] Deut. xxxii. 35: LXX. ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. Heb. x. 30: οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

20. ἐὰν πεινᾷ] Prov. xxv. 21, 22: LXX. ἐὰν πεινᾷ ὁ ἐχθρὸς

σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ 21 ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑπο- XIII. I

σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν. τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὃ δὲ Κύριος ἀνταποδώσει σοι ἀγαθὰ.

ψώμιζε] ψωμίζειν (from ψωμός, a morsel) τινά τι is the full (Hellenistic) construction: Num. xi. 18: LXX. τίς ἡμᾶς ψωμεῖ κρέα; Es. lviii. 14: LXX. καὶ ψωμεῖ σε τὴν κληρονομίαν Ἰακώβ τοῦ πατρὸς σου. Here the accusative of the *thing* is omitted, as that of the *person* in 1 Cor. xiii. 3: καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου· though I feed the poor with all my substance.

πότιζε] ποτίζειν with a double accusative occurs in Matt. x. 42: καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ κ.τ.λ. Mar. ix. 41: ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος κ.τ.λ. 1 Cor. iii. 2: γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα. With an accusative of the person only, as here, in Matt. xxv. 35: ἐδίψησα καὶ ἐποτίσατέ με. ibid. 37, 42. xxvii. 48: πλήσας τε ὄξους...ἐπότιζεν αὐτόν. Mar.

xv. 36. Luc. xiii. 15: οὐ λύει τὸν βούν αὐτοῦ...καὶ ἀπαγαγὼν ποτίζει; Apoc. xiv. 8: ἡ ἐκ τοῦ οἴνου...πεπότικεν πάντα τὰ ἔθνη. In 1 Cor. iii. 6, 7, 8, no case is expressed.

ἄνθρακας πυρός] let this be your revenge; to repay evil with good. Make your oppressor sorry and ashamed, not by requiting his evil, but by showing him unexpected and undeserved kindness.

σωρεύσεις] σωρεύειν occurs also in 2 Tim. iii. 6: γυναῖκαίρα σεσωρευμένα ἁμαρτίαις.

21. μὴ νικῶ] let not another's ill doing conquer your Christian constancy, by inducing you to imitate it; but rather let your persevering kindness overbear and subdue his malice.

XIII. I. πᾶσα ψυχὴ] every person. Act. ii. 41: ψυχαὶ ὡσεὶ τρισχίλια. ibid. 43: ἐγένετο δὲ πάσῃ ψυχῇ φόβος. iii. 23: πᾶσα ψυχὴ...ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. vii. 14: ἐν ψυχαῖς ἐβδομήκοντα πέντε. xxvii. 37: ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ δια-

τασσέσθω. οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ
 Θεοῦ, αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν.
 2 ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ
 Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες
 3 ἑαυτοῖς κρίμα λήμψονται. οἱ γὰρ ἄρχοντες
 οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.
 θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγα-
 4 θὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ
 γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ
 τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαι-
 ραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς
 5 ὀργὴν τῷ τὸ κακὸν πράσσοντι. διὸ ἀνάγκη
 ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ

xiii. 1. ἀπὸ Θ.

ὁ. τοῦ Θ. τερ.

5. ἀνάγκη ὑποτάσσεσθε.

κόσμαι ἐβδομήκοντα ἔξ. 1 Pet.
 iii. 20: ὀλίγοι, τοῦτ' ἐστὶν ὀκτὼ
 ψυχαί. Apoc. xvi. 3: καὶ πᾶσα
 ψυχὴ ζωῆς ἀπέθανεν.

ἐξουσίαι] *authorities*: used
 thus for human magistrates in
 Luc. xii. 11: ὅταν δὲ φέρωσιν
 ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς
 ἀρχὰς καὶ τὰς ἐξουσίας. Tit. iii.
 1: ὑπομίμησκει αὐτοὺς ἀρχαῖς
 ἐξουσίαις ὑποτάσσεσθαι. In Eph.
 iii. 10. vi. 12. Col. i. 16. ii. 15.
 1 Pet. iii. 22, ἐξουσία denotes
 rather *angelic* powers, whether
 good or evil.

ὑπερεχούσαις] 1 Pet. ii. 13:
 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ
 κτίσει διὰ τὸν κύριον· εἴτε βασι-

λεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν
 κ.τ.λ.

2. διατάγη] Act. vii. 53:
 ἐλάβετε τὸν νόμον εἰς διαταγὰς
 ἀγγέλων (explained by Gal. iii.
 19: ὁ νόμος... διαταγὰς δι' ἀγγέ-
 λων). διάταγμα Heb. xi. 23.

ἀνθέστηκεν] ix. 19: τῷ γὰρ
 βουλήματι αὐτοῦ τίς ἀνθέστηκεν;
 κρίμα] both *human*, and that
 of God's displeasure.

3. φόβος] a *terror to*: as
 1 Pet. iii. 14. τὸν δὲ φόβον
 αὐτῶν μὴ φοβηθῆτε· *fear not*
their intimidation.

4. σοί] *to thee*, the well-doer.

5. διὰ τὴν ὀργὴν] *on ac-*
count of that wrath, to avoid it.

καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ 6
 φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσὶν εἰς
 αὐτὸ τοῦτο προσκαρτεροῦντες. ἀπόδοτε πᾶσιν 7
 τὰς ὀφειλάς· τῷ τὸν φόρον τὸν φόρον, τῷ τὸ
 τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ
 τὴν τιμὴν τὴν τιμὴν. μηδενὶ μηδὲν ὀφείλετε, 8

διὰ τὴν συνείδησιν] *on account of conscience*, to keep it καθάραν (1 Tim. iii. 9) and ἀπρόσκοπον (Act. xxiv. 16). For συνείδησις, see note on ii. 15. For διὰ, in its two applications here, see note on iv. 25: διὰ τὰ...διὰ τὴν.

λειτουργοί] for λειτουργός and its kindred forms, as applied to (1) men, in relation (α) to God and Christ, see xv. 16: λειτουργὸν Χριστοῦ Ἰησοῦ. Luc. i. 23: αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Act. xiii. 2: λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ. Heb. ix. 21: τὰ σκεύη τῆς λειτουργίας. x. 11: πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λειτουργῶν. (β) to one another; xv. 27: ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 2 Cor. ix. 12: ἡ διακονία τῆς λειτουργίας ταύτης. Phil. ii. 17: λειτουργία τῆς πίστεως ὑμῶν. *ibid.* 25: λειτουργὸν τῆς χρείας μου. *ibid.* 30: τῆς πρὸς με λειτουργίας. (2) Angels; Heb. i. 7 (Ps. civ. 4: LXX.): ὁ ποιῶν...τοὺς λειτουργοὺς αὐτοῦ πρὸς φλόγα. *ibid.* 14: οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα κ.τ.λ. (3) Christ Him-

self; Heb. viii. 2: τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς. *ibid.* 6: διαφορωτέρας τέτυχεν λειτουργίας.

εἰς αὐτὸ τοῦτο] *constantly engaged upon this one object*; viz. God's work: for προσκαρτερεῖν (commonly used with a dative) see note on xii. 12.

7. τῷ τὸν φόρον] *sc. ὀφείλονται λαβεῖν.*

φόρον...τέλος] the former (*tribute to a foreign power*) occurs in Luke xx. 22: ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; xxiii. 2: καὶ κωλύοντα φόρους Καίσαρι διδόναι. For τέλος (including tolls, customs, duties, &c.) see Matt. xvii. 25: οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον;

8. μηδενὶ] *let your only unpaid debt be love; that debt which can never be fully discharged, but the discharge of which (so far as it is possible) contains in itself the discharge of every other; for he who loves his neighbour has already, in substance, satisfied his whole relation towards him.*

Ex. xx. 13,
14, 15, 17.

Lev. xix. 18.

εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν
 9 ἕτερον νόμον πεπλήρωκεν. τὸ γὰρ Οὐ μοιχεύ-
 σεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπι-
 θυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ
 τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις
 10 τὸν πλησίον σου ὡς σεαυτόν. ἡ ἀγάπη τῷ
 πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν
 11 νόμου ἡ ἀγάπη. καὶ τοῦτο, εἰδότες τὸν καιρόν,

9. om. ἐν τῷ αὐτ.

τὸν ἕτερον] *the other member*
 of the relation (whatsoever it
 be) in which he stands towards
 any one: i. q. τὸν πλησίον in
 v. 9. See note on ii. 1: τὸν ἕτερον.

9. καὶ εἴ τις ἑτέρα] *and any*
other commandment that there
may be.

ἀνακεφαλαιοῦται] Eph. i. 10:
 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν
 τῷ Χριστῷ.

Ἀγαπήσεις] Lev. xix. 18:
 LXX. Matt. xxii. 39. Mar. xii.
 31. Luc. x. 27. Gal. v. 14. Jac. ii. 8.

10. οὐκ ἐργάζεται] *refrains*
from doing, refuses to do.

πλήρωμα] used here in its
 first and most exact sense, that
 of contents; *the thing by which*
another thing is filled: love is
that by which νόμος (whether
 the law of Moses, which is na-
 turally foremost in the Apo-
 stle's mind, or any other moral
 law) *is filled up, and which is*
all that it contains: just as the

crew of a vessel is called its
 πλήρωμα, or as, in Mar. viii. 20,
 the κλάσματα are called the πλη-
 ρώματα of the baskets. We thus
 avoid the confusion of πλήρωμα
 with πλήρωσις. See note on
 xi. 12: τὸ πλήρωμα αὐτῶν.

11. καὶ τοῦτο] *and this*
moreover (let us do) as knowing
the season, &c. For the phrase
 καὶ τοῦτο, and its equivalent
 καὶ ταῦτα, as introducing a fur-
 ther and stronger consideration,
 see 1 Cor. vi. 6: ἀλλὰ ἀδελφός
 μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο
 ἐπὶ ἀπίστων. *ibid.* 8: ἀλλὰ ὑμεῖς
 ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο
 ἀδελφούς. Eph. ii. 8: τῇ γὰρ
 χάριτί ἐστε σεσωσμένοι διὰ τῆς
 πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν,
 Θεοῦ τὸ δῶρον. Phil. i. 28: ὑμῖν
 δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.
 Heb. xi. 12: διὸ καὶ ἀφ' ἐνὸς
 ἐγεννήθησαν, καὶ ταῦτα νεκρω-
 μένου.

καιρόν] *season, occasion, op-*

ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ
ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.
ἡ νῦν προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώ- 12

11. ἦδη ἡμᾶς v. om. ὑμᾶς.

portunity: differing from *time* in the two points of (1) limited duration, and (2) a definite object.

ὥρα ἡμᾶς ... ἐγερθῆναι] like ἦλθεν ἡ ὥρα θερίσαι in Apoc. xiv. 15: a modification of the construction of ὥρα with a genitive, as in Apoc. xiv. 7: ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· or (as elsewhere) with ἵνα, as Joh. xii. 23: ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32.

ἡμῶν] belongs to ἐγγύτερον.
ἡ σωτηρία] called, in viii. 19, ἡ ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ· in viii. 23, ἡ ἀπολύτρωσις τοῦ σώματος· in Eph. i. 14, ἀπολύτρωσις τῆς περιποιήσεως· in Acts iii. 19, 21, καιροὶ ἀναψύξεως and χρόνοι ἀποκαταστάσεως, &c. Already ἐσώθημεν, but only τῇ ἐλπίδι· viii. 24.

ἐπιστεύσαμεν] refers to a single past act; *we became believers*. So, e. g., Joh. iv. 41, 53. Act. iv. 4. xiii. 12. &c.

12. ἡ νῦν—ἤγγικεν] Our Lord says, Joh. ix. 4, ἡμέρα ἐστίν· ἔρχεται νῦν· speaking of life as our time of work: St

Paul inverts the figure, when he speaks, not of work, but of safety and happiness. Then, this life is (by comparison) night, and the future life day.

προέκοψεν] προκόπτειν is originally, *to cut forward, to forward by cutting* (as by felling trees, &c. before an advancing army), *to forward*: but in the New Testament always, and in classical Greek most commonly, it is used intransitively, *to advance or make progress*: Luc. ii. 52: καὶ Ἰησοῦς προέκοπτεν σοφία καὶ ἡλικία κ.τ.λ. Gal. i. 14: καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοῦς. 2 Tim. ii. 16: ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας. iii. 9: ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον. *ibid.* 13: πονηροὶ δὲ ἄνθρωποι...προκόψουσιν ἐπὶ τὸ χεῖρον. See note on ἐνεκοπτόμεν, xv. 22.

ἡ ἡμέρα] 1 Cor. iii. 13: ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται. 1 Thess. v. 4: οὐκ ἐστὶ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ. Heb. x. 25: καὶ τοσούτῳ μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν.
ἤγγικεν] Jac. v. 8: ὅτι ἡ

μεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ
 13 τὰ ὄπλα τοῦ φωτός. ὡς ἐν ἡμέρᾳ εὐσχημόνως
 περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
 14 ταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ἀλλὰ
 ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς
 σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίᾱς.

XIV. 1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβά-

14. ἐπιθυμίαν.

παρουσία τοῦ κυρίου ἤγγικεν. 1
 Pet. iv. 7: πάντων δὲ τὸ τέλος
 ἤγγικεν.

ἀποθώμεθα] Eph. iv. 22, 25.
 Col. iii. 8. Heb. xii. 1. Jac. i.
 21. 1 Pet. ii. 1.

τὰ ἔργα τοῦ σκότους] Eph. v.
 11: τοῖς ἔργοις τοῖς ἀκάργοις τοῦ
 σκότους. See also vv. 3—14.

τὰ ὄπλα τοῦ φωτός] Eph. vi.
 11—17: ἐνδύσασθε τὴν πανοπλίαν
 τοῦ Θεοῦ κ.τ.λ. 1 Thess. v. 8:
 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν,
 ἐνδυσάμενοι θώρακα πίστεως καὶ
 ἀγάπης καὶ περικεφαλαίαν ἐλπίδα
 σωτηρίας.

13. εὐσχημόνως] 1 Cor. xiv.
 40. 1 Thess. iv. 12: ἵνα περι-
 πατῇτε εὐσχημόνως πρὸς τοὺς ἕξω.
 περιπατήσωμεν] see note on
 vi. 4: περιπατήσωμεν.

κώμοις καὶ μέθαις] in Gal.
 v. 21, amongst τὰ ἔργα τῆς
 σαρκός, occur together μέθαι,
 κῶμοι, as also ἔρις, ζήλος, and,
 as an equivalent for κοίταις καὶ

ἀσελγείαις here, ἀκαθαρσία, ἀσέλ-
 γεια.

14. ἐνδύσασθε] in the ex-
 ercise of union with Him, as
 already in the possession of
 that union. Gal. iii. 27: ὅσοι
 γὰρ εἰς Χριστὸν ἐβαπτίσθητε,
 Χριστὸν ἐνεδύσασθε. Compare
 Eph. iv. 24. Col. iii. 10.

εἰς ἐπιθυμίᾱς] i. e., εἰς τὸ ὑπα-
 κοῦειν ταῖς ἐπιθυμίαις αὐτοῦ (sc.
 τοῦ σώματος), vi. 12.

XIV. 1. τῇ πίστει] in point
 of (in the matter of) his faith;
 i. e., here, his Christian confidence;
 his apprehension of the extent
 of Christian liberty in matters
 of conduct.

προσλαμβάνεσθε] take to
 yourselves as an associate and
 partner: thus, e. g., xv. 7: προσ-
 λαμβάνεσθε ἀλλήλους, καθὼς καὶ
 ὁ Χριστὸς προσελάβετο ἡμᾶς.
 Act. xviii. 26: προσελάβοντο
 αὐτὸν καὶ ἀκριβέστερον αὐτῷ
 ἐξέθεντο τὴν ὁδόν. Philem. 17:

νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ὃς μὲν 2
πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα
ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθε- 3

εἰ οὖν με ἔχεις κοινωνόν, προσλα-
βοῦ αὐτὸν ὡς ἐμέ.

μὴ εἰς] *not for decisions of doubts; i. e., not with a view to judging his scruples, but rather to tolerating them.* The word *διάκρισις* occurs in 1 Cor. xii. 10: *διακρίσεις πνευμάτων* Heb. v. 14: *διάκρισιν καλοῦ τε καὶ κακοῦ* in each case in the sense of *discernment* or *decision between* things of opposite natures. *διαλογισμοί* are *reasonings*; whether in the form of *doubts*, as in Luc. xxiv. 38: *τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν*; or of *disputes*, as in Phil. ii. 14: *χωρὶς γογγυσμῶν καὶ διαλογισμῶν*. 1 Tim. ii. 8: *χωρὶς ὀργῆς καὶ διαλογισμῶν*. If *διάκρισις* could be taken in the sense not of *διακρίνειν* (*to decide*) but of *διακρίνεσθαι* (*to dispute*), Act. xi. 2. Jud. 9; or *to doubt*, Matt. xxi. 21. Act. x. 20), the interpretation of the words here might be, *not for disputatious doubtings*, or, *not for doubting disputations*, but for peaceable and charitable sympathy.

2. ὃς μὲν...ὁ δέ] Matt. xiii. 4, 5: *ὁ μὲν ἔπescen...ἄλλα δέ κ.τ.λ.* Mar. iv. 4, 5: *ὁ μὲν ἔπescen...*

καὶ ἄλλο κ.τ.λ. Luc. viii. 5, 6: *ὁ μὲν ἔπescen...καὶ ἕτερον κ.τ.λ.* 1 Cor. xi. 21: *καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.* xii. 8, 9: *ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ...ἐτέρω δὲ...ἄλλω δέ κ.τ.λ.*

πιστεύει φ. π.] has confidence to eat anything; is satisfied in his conscience as to the essential indifference of all kinds of food. The two questions which would arise in scrupulous minds in the early days of the Church, were (1) as to the duty of observing distinctions of clean and unclean food, as laid down in the Jewish ceremonial law; (2) as to the lawfulness of eating meat which might have been offered in sacrifice to an idol; upon which see 1 Cor. viii. throughout.

λάχανα ἐσθίει] as the only certain method of avoiding the above risk of pollution from idols.

3. *ἐξουθενέω]* *despise* as absurdly scrupulous. For *ἐξουθενέω* and its equivalent *ἐξουθενέω*, see Mar. ix. 12. Luc. xviii. 9. xxiii. 11. Act. iv. 11. 1 Cor. i. 28. vi. 4. xvi. 11. 2 Cor. x. 10. Gal. iv. 14. 1 Thess. v. 20.

νείτω· ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρι-
 4 νέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. σὺ
 τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ
 κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ
 5 γὰρ ὁ κύριος στήσαι αὐτόν. ὃς μὲν κρίνει ἡμέ-
 ραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·

xiv. 5. ὃς μ. γάρ.

κρινέτω] *condemn as presumptuously indifferent.* See note on ii. 27: κρινεῖ.

ὁ Θεὸς γάρ] *God*, in either case, if the conscience be clear and the life in other respects Christian, *accepts: why should man be more severe?*

4. τῷ ἰδίῳ κυρίῳ] *it is in relation to his own master that he either stands or falls*, is either right or wrong. For the contrast in *στήκει ἢ πίπτει* compare 1 Cor. x. 12: ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

σταθήσεται δέ] *I said, "stands or falls," as though the result of God's judgment were doubtful in the case supposed: but I say more; he shall not fall; he shall be pronounced to have preserved his integrity, if this be the only point at issue.*

σταθήσεται] *he shall be kept standing*: Matt. xii. 25, 26: πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Mar. iii. 24. Luc. xi. 18. Apoc. vi. 17: ἦλθεν ἡ ἡμέρα ἡ

μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

δυνατεῖ γάρ] *the power of Christ to uphold His servants is not affected by these differences of opinion on ceremonial points.* For *δυνατεῖν* see 2 Cor. xiii. 3: ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν· the only passage in which it occurs without variety of reading.

5. ὃς μὲν] another illustration: the observance of the ceremonial Law in its prescription of holy days and seasons. See Gal. iv. 10: ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. Col. ii. 16: μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων.

παρ' ἡμέραν] *in comparison with, and so beyond, more than.* xii. 3: ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν. Luc. xiii. 2: ἀμαρτωλοὶ παρὰ πάντας. *ibid.* 4: ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους. Heb. i. 9: ἔχρισέν σε ὁ

ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ὁ φρο- 6
νῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων
κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ
μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ
Θεῷ. οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς 7
ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ 8
ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀπο-
θνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκω-

8. ἐάν τε ἀποθνήσκομεν *dis.*

Θεός... ἔλαιον ἀγαλλιᾶσθαι παρὰ
τοὺς μετόχους σου. In other
passages a comparative precedes
παρά as πλεόν, κρείττον, διαφορώ-
τερον, ἡλαττωμένον, &c.

πάνσαν ἡμέραν] *sc.* ἵσθην· im-
plied in the contrast with clause
above.

ἕκαστος] *though essentially
indifferent, these matters require
that a Christian judgment be
exercised upon them by the indi-
vidual.*

πληροφορεῖσθω] see note on
iv. 21: πληροφορηθεῖς.

6. ὁ φρονῶν] *all these things
must be viewed in their religious
bearing, in their aspect towards
Christ (κυρίῳ φρονεῖ, ἐσθίει,
&c.): then we shall be safe in
either decision regarding them.*

φρονῶν] φρονεῖν means (1)
*to have certain sentiments, a cer-
tain mind; the accusative which
follows it defines those senti-*

*ments; φρονεῖν τὰ τοῦ Θεοῦ, τὰ
τῆς σαρκός, &c.* (2) it passes
into the use φρονεῖν ὑπέρ τινος
(Phil. iv. 10). *to have senti-
ments respecting, to care for:*
and (3), as here, it resumes the
accusative, but in a sense similar
to the ὑπέρ τινος· *to have senti-
ments with respect to, to mind or
regard.*

κυρίῳ οὐκ ἐσθίει] *to the Lord
(i.e., with distinct reference to
Christ) he refrains from eating,
and none the less gives thanks to
God.*

7, 8. οὐδεὶς γὰρ—ἀποθνήσκο-
μεν] *this reference of everything,
not to himself, but to another;
this relation to another, even
Christ; is the characteristic of a
Christian both in his life and in
his death.*

8. ἐάν τε οὖν ζῶμεν] *and the
necessary inference from this re-
ference and relation to another,*

9 μὲν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ Χριστὸς
ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων
10 κυριεύσῃ. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ
καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες
11 γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ. γέ-
Es. xiv. 23, 24. γραπται γάρ, Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ

is, that we belong to that other: death itself does not break the tie: in life and in death we are His.

9. εἰς τοῦτο γάρ] a result which was the direct object of the death and resurrection of Christ, and which consequently He will not now frustrate.

κυριεύσῃ] vi. 9, 14. vii. 1. Luc. xxii. 25. 2 Cor. i. 24. 1 Tim. vi. 15.

10. σὺ δὲ τί] this relation to Christ is inconsistent with any similar relation to man: we cannot belong, we cannot be accountable in the highest sense, to more than one person.

σὺ δέ] i.e., ὁ μὴ ἐσθίων, ὁ φρονῶν τὴν ἡμέραν, &c. the man not yet emancipated in conscience from the ceremonial yoke.

ἢ καὶ σὺ] i.e., ὁ ἐσθίων, ὁ μὴ φρονῶν, &c. the more enlightened Christian.

παραστησόμεθα] we shall present ourselves before; παρά used as in phrases παρά τοῖς δικασταῖς, δικαιούσθαι παρά τῷ Θεῷ Gal. iii. 11, παρ' ἑαυτοῖς Rom. xii. 16, &c. In 2 Cor. v. 10, παραστησόμεθα

τῷ βήματι τοῦ Θεοῦ is expressed by φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ. See note on vi. 13: παριστάνετε.

11. γέγραπται γάρ] Es. xlv. 23, 24: LXX. κατ' ἐμαντοῦ ὁμνύω...ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὁμείται πᾶσα γλῶσσα τὸν Θεόν.

Ζῶ ἐγώ...ὅτι] I live, because, &c. i.e., my life depends upon the fact stated; or, I stake my existence upon the truth of what I say: perfectly expressed in English by "As I live, every knee shall bend, &c." For similar forms of asseveration, see 2 Cor. i. 18: πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐστιν ναὶ καὶ οὐ. xi. 10: ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται κ.τ.λ. For a corresponding negative form see Heb. iii. 11 (Ps. xcvi. 11: LXX.): ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπανσίν μου i.e., οὐ ζῶ (οὐ πιστός εἰμι, οὐκ ἐστιν ἀλήθεια ἐν ἐμοί, &c.) εἰ εἰσελεύσονται κ.τ.λ.

ἐμοὶ κάμψει πᾶν γόνυ] in token

κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ἄρα ἕκαστος ἡμῶν 12 περὶ ἑαυτοῦ λόγον ἀποδώσει τῷ Θεῷ.

Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο 13 κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. οἶδα καὶ πέπεισμαι ἐν 14

11. ἐξ. π. γλ.

12. δ. οὖν ε. λ. δώσει. om. τῷ Θεῷ.

of submission and adoration. κάμπτειν (in this connection) is used intransitively here and in Phil. ii. 10: ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ· transitively, in xi. 4: οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. Eph. iii. 14: τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα κ.τ.λ.

ἐξομολογήσεται] *shall tell out its acknowledgments*; whether in the form of *confession*, as in Matt. iii. 6. Mar. i. 5. Act. xix. 18. Jac. v. 16; or of *praise*, as in xv. 9. Matt. xi. 25. Luc. x. 21. The 12th verse makes the former the predominant sense here, as in Phil. ii. 11 the same word is used (in allusion to the same passage of Isaiah xlv.) rather in the other sense: ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός.

12. λόγον ἀποδώσει] Matt. xiv. 36: ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Act. xix. 40: δοῦναι λόγον τῆς συστροφῆς ταύτης. Heb. xiii. 17: ὡς λόγον ἀποδώσונτες. 1 Pet. iv. 5: οἱ

ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας καὶ νεκρούς. The converse of αἰτεῖν λόγον in 1 Pet. iii. 15.

13. ἀλλὰ τοῦτο] *but, if you must be judges, let this be your judgment—not to place a stumblingblock in your brother's way.*

πρόσκομμα] *a stumbling-block*: ix. 32, 33: 1 Pet. ii. 7: in quotations from Es. viii. 14: LXX. Also 1 Cor. viii. 9: μὴ πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. The form προσκοπή occurs in 2 Cor. vi. 3: μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν. For προσκόπτειν see v. 21. ix. 32. Joh. xi. 9, 10. 1 Pet. ii. 8. The origin of the metaphor is expressed in Matt. iv. 6. Luc. iv. 11 (Ps. xci. 12: LXX.): μὴ ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

σκάνδαλον] for the classical σκανδάληθρον, *a trap-spring, a trap or snare*: frequent (like the verb σκανδαλίζειν) in the New Testament, in the sense of *a*

κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' αὐτοῦ· εἰ μὴ τῷ
 15 λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γὰρ
 διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ

thing or person acting as an impediment to right or temptation to wrong: *e.g.*, ix. 33. xi. 9. xvi. 17. Matt. xiii. 41: πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. xvi. 23: σκάνδαλον εἰ μου. xviii. 7: οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Luc. xvii. 1. 1 Cor. i. 23. Gal. v. 11. 1 Pet. ii. 7. 1 Joh. ii. 10. Apoc. ii. 14.

14. ἐν κυρίῳ] like ἐν Χριστῷ, ix. 1: the opposite of *extraneously to, independently of*, Christ: it means, as one *included in* Him, and *exercising* that union in the particular judgment formed and expressed.

κοινόν] open to all, as ἅγιος is set apart for God: hence *unholy, defiled*: Mar. vii. 2: κοινᾷς χερσίν. Act. x. 14: κοινὸν καὶ ἀκάθαρτον. *ibid.* 28. xi. 8. Heb. x. 29: τὸ αἷμα τῆς διαθήκης κοινὸν ἡγισάμενος, ἐν ᾧ ἡγιάσθη. Apoc. xxi. 27: οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεύδος. Thus the verb κοινῶν, *to defile*; Matt. xv. 11. Mar. vii. 15, &c. Act. xxi. 28. Heb. ix. 13.

οὐδὲν κ. δι' αὐτοῦ] explained

and limited by Mar. vii. 15: οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι. In matters of ceremonial observance, defilement is not *essential* (δι' αὐτοῦ) but *relative* (ἐκείνῳ).

εἰ μὴ] *but*; almost *i.q.* ἀλλά. Luc. iv. 26, 27: καὶ πρὸς οὐδεμίαν αὐτῶν (*i.e.*, τῶν ἐν τῷ Ἰσραὴλ χηρῶν) ἐπέμφθη Ἠλίας, εἰ μὴ (*but on the contrary*) εἰς Σάρεφθα τῆς Σιδωνίας...καὶ οὐδεὶς αὐτῶν (*i.e.*, τῶν ἐν τῷ Ἰσραὴλ λεπτῶν) ἐκαθαρίσθη, εἰ μὴ (*but on the contrary*) Ναυμὰν ὁ Σύρος. Gal. i. 7: ὃ οὐκ ἐστὶν ἄλλο (*not worthy of the name of another Gospel*): εἰ μὴ (*but*) τινὲς εἰσιν οἱ ταράσσοντες ὑμᾶς κ.τ.λ. ii. 16: οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ (*but on the contrary*) διὰ πίστεως Ἰησοῦ Χριστοῦ.

15. εἰ γάρ] *and, if you observe it to be so in any particular instance, it is your duty to abstain, though you may not share the scruple; for, if you, for the sake of your own gratification, hurt or distress another, you violate the law of charity.*

διὰ βρώμα] *owing to food; for the sake of a thing so contemptible as a morsel of meat:*

ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ 17 βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ

such is the force of the absence of article and pronoun: it has almost the effect of ἀντὶ μιᾶς βρώσεως in Heb. xii. 16.

λυπεῖται] is distressed, hurt, wounded: but the clause which follows, μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε κ.τ.λ., gives to λυπεῖται a somewhat more serious aspect, as though "hurt" in the sense of "grieved" might pass on into "hurt" in the sense of "injured;" injured, i.e., by being induced, before the conscience is satisfied, to follow the example.

ἀπόλλυε] an awful warning as to the effect of wounding the conscience even in small matters. 1 Cor. viii. 10, 11: οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

16. μὴ βλασφημείσθω] let not that which is in itself a good thing, viz. an enlightened conscience, a perception of the breadth of Christian freedom, be exposed to reproach and censure, by being obtruded upon the notice of others who may not be ripe for it. 1 Cor. x. 29: ἵνα τί

γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

βλασφημείσθω] 1 Cor. x. 30: εἰ γὰρ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; if by God's favour to me (in enlightening my conscience) I am able to partake without scruple of any kind of food, why am I to expose myself to blame and reproach in my use of that for which I give thanks? there is a sort of jar and discord between my thanksgiving and the bystander's reproaches, which I ought by all means to avoid. For βλασφημεῖσθαι see ii. 24. iii. 8. 1 Tim. vi. 1. Tit. ii. 5. 2 Pet. ii. 2.

ὑμῶν τὸ ἀγαθόν] equivalent to ἡ ἐξουσία ὑμῶν in the passage quoted above from 1 Cor. viii. 9, to ἡ σὴ γνώσις in 1 Cor. viii. 11, and to ἡ ἐλευθερία μου in 1 Cor. x. 30.

17. οὐ γάρ] it is not in bodily matters, such as the removal of ceremonial restrictions upon the use of food, that the essence of the Gospel consists, but in spiritual qualities communicated through the personal possession of the Divine Spirit.

δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
 18 ἀγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ
 εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
 19 ἅρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκο-
 20 δομῆς τῆς εἰς ἀλλήλους. μὴ ἕνεκεν βρώματος
 κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ,
 ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος

18. om. τῷ pr.

19. διώκομεν.

18. ἐν τούτῳ] *herein; i.e., in this way; in the pursuit and exercise of these spiritual qualities.*

δόκιμος τοῖς ἀνθρώποις] by the gentleness and heavenliness of his character. For δόκιμος compare xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Jac. i. 12. See note on v. 4: δοκιμήν.

19. οἰκοδομῆς τῆς εἰς ἀλλήλους] *mutual improvement*: from the frequent application of the term "house" or "temple" to Christians collectively (as 1 Cor. iii. 17) and individually (as 1 Cor. vi. 19), the figure of "building" is naturally used to express their progressive improvement and advancement in the Christian life: e.g., Eph. ii. 22: ἐν ᾧ (sc. τῷ Χριστῷ) καὶ ὑμεῖς (you as well as other Christians) συνοικοδομεῖσθε (are in process of building up together) εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.

20. κατάλυε] perhaps suggested by the word οἰκοδομή above: καταλύειν is the exact opposite of οἰκοδομεῖν e.g., Gal. ii. 18: εἰ γὰρ ἂν κατέλυσα ταῦτα πάλιν οἰκοδομῶ; and see 1 Cor. iii. 9: Θεοῦ γάρ ἐσμεν συνεργοί (as here τὸ ἔργον τοῦ Θεοῦ)... Θεοῦ οἰκοδομῇ ἐστε.

τὸ ἔργον τ. Θ.] explained by Phil. i. 6: ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει κ.τ.λ. *To wound the weak conscience in the manner spoken of, will be to thwart and eventually to destroy the good work which God had begun in that soul.*

πάντα μὲν καθαρὰ] limited as above: see note on v. 14.

ἀλλὰ κακόν] *but woe to the man whose disregard of ceremonial rules puts a snare in another's way.*

διὰ προσκόμματος] like δι' ὑπομονῆς Rom. viii. 25. Heb. xii. 1. &c. *In the state or manner*

ἐσθίωντι. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν 21
οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει. σὺ 22
πίστιν ἦν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ
Θεοῦ. μακάριος ὁ μὴ κρίνων ἐαυτὸν ἐν ᾧ δοκι-
μάζει. ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέ- 23
κριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
πίστεως ἁμαρτία ἐστίν.

Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή- XV. 1

22. π. ἔχεις κ.

of, so as to involve, an impediment or snare to another: "who eateth with offence." For διά see note on ii. 27.

21. καλὸν τὸ μὴ] *it is well to forego anything, the most innocent enjoyments, the very necessities, of life, if the use of them can by possibility wound the conscience or injure the soul of another.* 1 Cor. viii. 13: εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, σὺ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

22. σὺ πίστιν] *your faith is strong; you have none of these weak scruples: enjoy then the blessing which God has thus given you: but enjoy it κατὰ σεαυτὸν, not obtruding it upon others; and enjoy it ἐνώπιον τοῦ Θεοῦ, as one who must give account.*

μακάριος ὁ μὴ] *and happy is he who has no misgivings, no self-accusing and self-condemning thoughts, in the matter of*

that which he approves, of that which he professes to think lawful and to do without scruple: happy he whose practice, in the discarding of observances, does not outrun his convictions. For κρίνειν in the sense (given it by the context) of condemning, compare, e.g., Joh. vii. 51. Act. xiii. 27. See note on ii. 27: κρινεῖ. For δοκιμάζειν see notes on i. 28. ii. 18.

23. ὁ δὲ διακρινόμενος] *he who doubts: see note on iv. 20: διεκρίθη.*

κατακέκριται] *is already (by the very act) condemned: like ἤδη κέκριται, Joh. iii. 18. See note on vii. 2: κατήγγηται.*

ἐκ πίστεως] *of faith; i.e., with the full conviction that he is doing right.*

XV. 1. οἱ δυνατοὶ...τῶν ἀδυνάτων] *persons of strong and weak faith; enlightened or unenlightened as to the extent of*

ματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς
 2 ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω
 3 εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ Χρι-
 στὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται,
 Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπε-
 4 σαν ἐπ' ἐμέ. ὅσα γὰρ προεγράφη, εἰς τὴν ἡμε-
 τέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
 καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα
 5 ἔχωμεν. ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρα-

Ps. lxi. 9.

xv. 4. om. διά αὐτ.

our Christian freedom. For applications of these words severally to *persons*, as here, see, e.g., 2 Cor. xii. 10: ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. xiii. 9: χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν ὑμεῖς δὲ δυνατοὶ ᾔτε. Act. xiv. 8: καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο.

βαστάζειν] Matt. viii. 17: αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. Gal. vi. 2: ἀλλήλων τὰ βάρη βαστάζετε.

2. τῷ πλησίον ἀρεσκέτω] 1 Cor. x. 33: καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν ἵνα σωθῶσιν. In any other sense than this (εἰς τὸ ἀγαθόν... πρὸς οἰκοδομήν... ἵνα σωθῶσιν) he disclaims and forbids pleasing men; Gal. i. 10: εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν

ἦμην. Eph. vi. 6: μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι. 1 Thess. ii. 4: οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ.

3. ἀλλὰ καθὼς] *but on the contrary, so entirely forgot Himself that He bore the very reproaches which were designed for another, even God.*

καθὼς γέγραπται] Ps. lxi. 9: LXX. ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ.

4. γάρ] *I thus apply the above words from the Old Testament—because, &c.*

ἵνα—ἔχωμεν] *that we may have our hope through (that our hope may be maintained by) that patience and comfort which the Scriptures teach and supply.*

5. Θεὸς... παρακλήσεως] 2 Cor.

κλήσεως δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις
κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἐνὶ 6
στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. διὸ προσλαμβά- 7
νεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελά-
βετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ. λέγω γὰρ Χρι- 8
στὸν διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας
Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν 9

i. 3: ὁ πατὴρ τῶν οἰκτιρμῶν καὶ
Θεὸς πάσης παρακλήσεως.

τὸ αὐτὸ φρονεῖν] see note on
xii. 16.

κατὰ] according to (the
teaching, example, and spirit
of) *Christ Jesus*.

6. ὁμοθυμαδόν] a word fre-
quent in the Acts; and found
there *only*, in the New Testa-
ment, with this exception.

δοξάζητε] see note on i. 21:
οὐχ ὡς Θεὸν ἐδόξασαν.

τὸν Θεὸν καὶ] Eph. i. 17: ὁ
Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ.

7. εἰς δόξαν τοῦ Θεοῦ] to
manifest God's character; espe-
cially as a God of truth (ὑπὲρ
ἀληθείας Θεοῦ, v. 8): see note on
iv. 20.

8. λέγω γάρ] I mean (my
statement is) that Christ has
taken upon Himself the twofold
office, of a minister both to Jews
and Gentiles, in fulfilment of

*express promises to the former,
and of express prophecies with
regard to the latter, and thus
(in either case) to display the
character of God as a God of
truth.*

διάκονον περιτομῆς] like πατέρα
περιτομῆς in iv. 12: see note on
iii. 30.

τὰς ἐπαγγελίας] see note on
ix. 4: αἱ ἐπαγγελίαι.

τῶν πατέρων] belonging to
(i.e., given to) the ancestors of
the nation. Gal. iii. 16: τῷ δὲ
Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι
καὶ τῷ σπέρματι αὐτοῦ. The
genitive as, e.g., in Gal. iii. 14:
ἡ εὐλογία τοῦ Ἀβραάμ· and ex-
plained by Heb. vii. 6: τὸν ἔχον-
τα τὰς ἐπαγγελίας.

9. τὰ δὲ ἔθνη] and so that
the Gentiles should, &c. an in-
complete construction, appended
to διάκονον γενέσθαι περιτομῆς,
and expressing the second half
of the work of Christ.

2 Sam. xxii.
50.
Ps. xviii. 49.

Deut. xxxii.
43.

Ps. cxvii. 1.

Ez. xi. 10.

Θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἔξομολο-
γήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου
10 ψαλῶ. καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη
11 μετὰ τοῦ λαοῦ αὐτοῦ. καὶ πάλιν, Αἰνεῖτε
πάντα τὰ ἔθνη τὸν κύριον, καὶ ἐπαινέσα-
12 τωσαν αὐτὸν πάντες οἱ λαοί. καὶ πάλιν
'Ἡσαΐας λέγει, "Ἐσται ἡ ρίζα τοῦ 'Ιεσσαὶ καὶ
ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη
13 ἐλπιοῦσιν. ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι
ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
εἰς τὸ περισσέυειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνά-
μει πνεύματος ἁγίου.
14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ
περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύ-

11. κ. π. λέγει.

καθὼς γέγραπται] a combi-
nation of passages of the Old
Testament in which τὰ ἔθνη are
spoken of as partakers of God's
blessings in common with ὁ λαὸς
αὐτοῦ.

γέγραπται] Ps. xviii. 49 (2
Sam. xxii. 50): LXX. διὰ τοῦτο
...ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀ.
σ. ψ.

ὀνόματι] see note on i. 5.

10. καὶ πάλιν λ.] Deut. xxxii.
43: LXX.

11. καὶ πάλιν] Ps. cxvii. 1:
LXX. αἰνεῖτε τὸν Κύριον πάντα
τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες
οἱ λαοί.

12. καὶ πάλιν 'Η. λ.] Ez.
xi. 10: LXX. καὶ ἔσται ἐν τῇ
ἡμέρᾳ ἐκείνῃ ἡ ρίζα κ.τ.λ.

ἡ ρίζα τοῦ 'Ιεσσαὶ] Apoc.
v. 5: ἡ ρίζα Δαυὶδ. xxii. 16:
ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ.
ρίζα appears to be used for the
produce of the root; compare
Ez. xi. 1 with 10: LXX. ἐξελεύ-
σεται ῥάβδος ἐκ τῆς ρίζης 'Ιεσσαί,
καὶ ἄνθος ἐκ τῆς ρίζης ἀναβήσεται
...καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ
ρίζα τοῦ 'Ιεσσαί κ.τ.λ.

14. καὶ αὐτὸς ἐγὼ] even I
myself, though I thus write as
if you needed these gifts.

καὶ αὐτοί] even yourselves,

νης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν· τολμηροτέρως δὲ ἔγραψα 15 ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμνησκῶν ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ 16 εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἀγίῳ. ἔχω οὖν τὴν καύχησιν ἐν 17

15. τολμηρότερον.

prior to the utterance of these prayers for you.

ἀγαθωσύνης] Gal. v. 22. Eph. v. 9. 2 Thess. i. 11.

15. τολμηροτέρως δέ] *and this conviction* (of your large endowment with the grace of God) *has emboldened me in some degree* (ἀπὸ μέρους, as v. 24) *to write to you as I have done, by way of reminding you of truths already known to you, in virtue of (διὰ) my special office as the Apostle of the Gentiles.*

ὡς ἐπαναμνησκῶν] see 2 Pet. i. 12: διὸ μελλήσω αἰεὶ ὑμᾶς ὑπομνησκέειν περὶ τούτων, καί περ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

τὴν χάριν] i. 5: ἐλάβομεν χάριν καὶ ἀποστολήν. See note on xii. 3.

16. λειτουργόν] see note on xiii. 6.

ἱεουργοῦντα] properly, per-

forming sacred rites: τὸ εὐαγγέλιον here (by a very common application of the cognate accusative) defines the nature of those rites; *offering the constant sacrifice of a life spent in proclaiming the Gospel*: and the whole becomes equivalent to the phrase in i. 9: ᾧ λατρεύω (see note) ἐν τῷ εὐαγγελίῳ κ.τ.λ.

ἡ προσφορά] above, the proclamation of the Gospel was the sacrifice: now, the fruit of that proclamation, the Gentile body converted and saved, is made the προσφορά.

ἡγιασμένη ἐν πνεύματι ἀγίῳ] the offering is consecrated, not by the human agent, but by the Holy Spirit: thus ἐν ἡγιασμῷ πνεύματος, 2 Thess. ii. 13. 1 Pet. i. 2.

17. τὴν καύχησιν] *my exultation then is (not in myself, but) in Christ Jesus in all that*

18 Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. οὐ γὰρ
 τολμήσω τι λαλεῖν ὧν οὐ κατηργάσατο Χριστὸς
 19 δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν
 δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύ-
 ματος, ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ
 μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέ-
 20 lion τοῦ Χριστοῦ· οὕτως δὲ φιλοτιμούμενον

18. τολμῶ.

19. πν. ἁγίου.

20. φιλοτιμοῦμαι.

regards (my work for) God: the change made if τὴν be omitted is obvious.

18. οὐ γάρ] *for I will not deign (or, presume; for either sense is admissible) to speak of anything done by other Apostles, but only of Christ's works wrought by me personally.* The stress is on ἐμοῦ.

εἰς ὑπακοὴν ἐθνῶν] see note on i. 5: εἰς ὑπακοὴν κ.τ.λ.

λόγῳ καὶ ἔργῳ] belongs to κατηργάσατο· λόγῳ would include the various particulars enumerated in 1 Cor. xiv. 6: εἰάν τις πρὸς ὑμᾶς γλώσσας λαλῶν, τί ὑμᾶς ὠφελήσῃ, εἰάν τις ὑμῖν λαλήσῃ ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; *ibid.* 18: εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον γλώσση λαλῶ κ.τ.λ.

19. σημείων καὶ τεράτων] both applied to the Christian miracles; τέρατα with especial reference to their supernatural

character, and σημεία to their object as signals of Christ.

μέχρι τοῦ Ἰλλυρικοῦ] mentioned as the extreme point which he had reached *in the direction of Rome*; and that, it may be supposed, in the course of the journey briefly described in Act. xx. 1, 2: ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα κ.τ.λ.

πεπληρωκέναι] Col. i. 25: πληρῶσαι τὸν λόγον τοῦ Θεοῦ· *to complete, execute to the full, i. e., publish fully.*

20. φιλοτιμούμενον] agreeing with με above: *and* (that I have done so, viz. πεπληρωκέναι τὸ εὐαγγέλιον) *being ambitious to proclaim the Gospel in this way* (οὕτως), *namely, not where Christ was named, &c.* οὕτως is explained by οὐχ ὅπου κ.τ.λ. φιλοτιμεῖσθαι, as the expression of a Christian ambition, occurs also 2 Cor. v. 9: διὸ καὶ φιλοτιμούμεθα....εὐάρεστοι αὐτῷ εἶναι.

εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός,
 ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ 21
 καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ Ea. iii. 15.
 αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν
 συνήσουσιν.

Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν 22
 πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς 23
 κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν
 πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὡς ἂν πορεύωμαι εἰς 24

21. γ. Ὅψονται οἷς οὐκ ἄ. π. αὐ. κ.

22. ἐν. πολλάκις τοῦ ἐλ.

1 Thess. iv. 11: καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια κ.τ.λ.

θεμέλιον] applied to the *first teaching* of the Gospel in any place. 1 Cor. iii. 10: ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ.

καθὼς γέγραπται] Es. lii. 15: LXX.

22. διὸ] i. e., owing to my zeal in preaching the Gospel elsewhere.

ἐνεκοπτόμην] Gal. v. 7: τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; 1 Thess. ii. 18: ἡθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. As προκόπτειν (see note on xiii. 12) is (1) *to cut forward*, (2) *to forward by cutting*, (3) *to advance generally*; so ἐγκόπτω is (1) *to cut in*, (2) *to enclose or intercept by cutting*, (3) *to impede*: the former perhaps a figure from pioneers

clearing the way for an army by cutting down trees &c. before it; the latter from an enemy impeding the progress of an army by cutting trenches &c. in its way.

τὰ πολλὰ] *so often*; in those many respects which I have told you of: see i. 13.

23. μηκέτι τ. ἔχων] *since I have no longer*, &c. see note on ii.

14: μὴ ἔχοντες. iv. 19: καὶ μὴ.

τόπον] *room*, i. e., an opening (like θύρα in 1 Cor. xvi. 9. 2 Cor. ii. 12. Apoc. iii. 8) for successful labour. Act. xxv. 16: τόπον τε ἀπολογίας λάβου. Heb. xii. 17: μετανοίας γὰρ τόπον οὐχ εὑρεν.

κλίμασιν] 2 Cor. xi. 10: ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. Gal. i. 21: ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

ἀπὸ ἱκανῶν ἐτῶν] *for many years back*: ἐξ ἱκανοῦ, Luke xxiii. 8.

24. ὡς ἂν] *whenever*. 1 Cor.

τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεά-
 σασθαι ὑμᾶς καὶ ἀφ' ὑμῶν προπεμφθῆναι ἐκεῖ,
 25 εἰ ἂν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. νυνὶ
 δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἀγίοις.
 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν

24. ὑφ'.

xi. 34: τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι. Phil. ii. 23: τοῦτον μὲν σὺν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἑξαυτῆς. The sentence is interrupted by the words ἐλπίζω γὰρ κ.τ.λ., and not resumed. The sense is as if ἐλεύσομαι πρὸς ὑμᾶς were added after Σπανίαν.

διαπορευόμενος] explained by ἀπελεύσομαι δι' ὑμῶν in v. 28.

εἰ ἂν ὑμῶν] *when first I have been in some degree satisfied with your company*: compare i. 11, 12.

25. πορεύομαι εἰς Ἱερουσαλὴμ] see Act. xx. 3: μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν. *ibid.* 16: ἔσπευδεν γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. xxi. 15: μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα.

διακονῶν τοῖς ἀγίοις] Act. xxiv. 17: ἐλεημοσύνας ποιήσω εἰς τὸ ἔθνος μου παρεγενόμην καὶ θυσίας. For ἅγιος see note on i. 7.

26. εὐδόκησαν] a post-classical verb, (1) *to think it well, to think fit, to be pleased, to desire*, with infinitive, as here, and Luc.

xii. 32: εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. i. 21: εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. 2 Cor. v. 8: εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κ.τ.λ. Gal. i. 15: ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με... ἀποκαλύψαι τὸν νῖον αὐτοῦ ἐν ἐμοί. Col. i. 19. 1 Thess. ii. 8. *iii. 1. (2) to be well pleased with, to take delight in*, with ἐν, or εἰς, or a simple accusative; as Matt. iii. 17: ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. xii. 18: ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου. xvii. 5. Mar. i. 11. Luc. iii. 22. 1 Cor. x. 5: ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠνέδοκῃσεν ὁ Θεός. 2 Cor. xii. 10: διὸ εὐδοκῶ ἐν ἀσθενείαις. 2 Thess. ii. 12. Heb. x. 6: ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠνέδοκῃσας. *ibid.* 8, 38. 2 Pet. i. 17: εἰς ὃν ἐγὼ εὐδόκησα. See note on x. 1: εὐδοκία.

Μακεδονία καὶ Ἀχαΐα] compare 1 Cor. xvi. 1, 3, 4. 2 Cor. viii. 1, 4. ix. 1, 2.

κοινωνίαν] *κοινωνία*, like *κοινωνεῖν* (see note on xii. 13: κοι-

τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων
 τῶν ἐν Ἱερουσαλήμ. εὐδόκησαν γάρ, καὶ ὀφειλέ- 27
 ται εἶσιν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν
 ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς
 σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτε- 28
 λέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν

28. *om. αὐτοῖς.*

νοουόντες), has the two senses of
 (1) *participation* or *communion*;
 either absolutely, or with *τινός*
 or *εἰς τι* of the thing in which,
 and *πρὸς τινα* or *μετά τινος* of
 the person (or thing personified)
 with whom, that participation
 exists: see Act. ii. 42: *προσκαρ-
 τεροῦντες...τῇ κοινωνίᾳ.* 1 Cor. i.
 9: *εἰς κοινωνίαν τοῦ νιοῦ αὐτοῦ.*
 x. 16: *κοινωνία ἐστὶν τοῦ αἵματος*
...κοινωνία ἐστὶν τοῦ σώματος τοῦ
Χριστοῦ. 2 Cor. vi. 14: *τίς κοι-
 νωνία φωτὶ πρὸς σκότος; viii. 4:*
τὴν κοινωνίαν τῆς διακονίας. xiii.
 13: *ἡ κοινωνία τοῦ ἀγίου πνεύ-
 ματος μετὰ πάντων ὑμῶν.* Gal. ii.
 9: *δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρ-
 νάβη κοινωνίας.* Phil. i. 5: *ἐπὶ*
*τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέ-
 λιον.* ii. 1: *εἰ τις κοινωνία πνεύ-
 ματος.* iii. 10: *τὴν κοινωνίαν τῶν*
παθημάτων αὐτοῦ. Philem. 6: *ἡ*
κοινωνία τῆς πίστεώς σου. 1 Joh.
 i. 3: *ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε*
μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ
ἡμετέρα μετὰ τοῦ πατρός. *ibid.* 6:
ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ.
ibid. 7: *κοινωνίαν ἔχομεν μετ' ἄλ-*

λήλων. (2) *imparting* or *com-
 munication*; as here, *κοινωνίαν*
ποιήσασθαι εἰς τοὺς πτ. 2 Cor. ix.
 13: *δοξάζοντες τὸν Θεὸν ἐπὶ τῇ...
 ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς*
καὶ εἰς πάντας. Heb. xiii. 16: *τῆς*
*δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπι-
 λανθάνεσθε.*

27. *εὐδόκησαν γάρ]* *they*
thought fit, I say: strictly, *I*
assert it, for they did think fit.

ὀφείλεται] see i. 14.

εἰ γὰρ τοῖς] see 1 Cor. ix. 11:
*εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπεί-
 ραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρ-
 κικά θερίσωμεν;*

τοῖς πνευματικοῖς αὐτῶν] *those*
spiritual blessings which once
were theirs (the Jews') only. See
 xi. 17. &c.

ἐκοινωνήσαν] *shared in:* (1)
τινί, here, and 1 Tim. v. 22.
 1 Pet. iv. 13. 2 Joh. 11. (2)
τινός, Heb. ii. 14. See note on
 xii. 13: *κοινωνοῦντες.*

λειτουργῆσαι] see note on
 xiii. 6: *λειτουργοί.*

28. *σφραγισάμενος]* *having*
secured (as by the affixing of a

29 τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. οἶδα
 δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλο-
 30 γίας Χριστοῦ ἐλεύσομαι. παρακαλῶ δὲ ὑμᾶς διὰ
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς
 ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν
 31 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ἵνα
 ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
 διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος
 32 τοῖς ἀγίοις γένηται, ἵνα ἐν χαρᾷ ἐλθὼν πρὸς

30. ὑ., ἀδελφοί, δ.

31. ἡ δυσφορία μ. ἡ ἐν Ἰ.

seal to an instrument or possession). See note on iv. 11: σφραγῖδα.

καρπὸν] properly *harvest*, and so *receipt*, *benefit*, &c. See Phil. iv. 17: οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

ἀπελεύσομαι] *I will depart thence*, i. e., from Jerusalem.

δι' ὑμῶν] 2 Cor. i. 16: καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν.

29. ἐν πληρώματι εὐλογίας] *amidst fulness of blessing; charged with all the comfort which the approving love of Christ can convey.* πλήρωμα as in xi. 25. εὐλογία is the pronouncing good of, and with Θεοῦ or Χριστοῦ is that *authoritative benediction which fulfils itself*: see Eph. i. 3: εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν

πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ.

30. διὰ] expressing the *instrument* of exhortation; that consideration which will avail in giving effect to the charge. See note on xii. 1: διὰ.

τῆς ἀγάπης τοῦ πνεύματος] *that love which the Holy Spirit inspires*: the genitive as in v. 4: τῶν γραφῶν.

συναγωνίσασθαι μοι] *to join your efforts with mine.* See Col. ii. 1, 2: ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν... ἵνα παρακληθῶσιν αἱ καρδίαι κ.τ.λ. iv. 12: πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε κ.τ.λ.

31. ῥυσθῶ] Luc. i. 74: ἐκ χειρὸς ἐχθρῶν ῥυσθέντας. 2 Thess. iii. 2: καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων. 2 Tim. iv. 17: καὶ ἐρρύσθη ἐκ στόματος λέοντος.

ὑμᾶς διὰ θελήματος Θεοῦ καὶ συναναπαύσωμαι
ὑμῖν. ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· 33
ἀμήν.

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, XVI. 1
οὕσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρε-
αῖς, ἵνα προσδέξησθε αὐτὴν ἐν κυρίῳ ἄξιως τῶν 2
ἀγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῆζῃ
πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν
ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συν- 3
εργούς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς 4
ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἵς
οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ

32. Ἐθω π. ὑ. δ. θ. κυρίου Ἰησοῦ. ὁ δὲ Θ.
xvi. 1. om. δέ. om. καί.

XVI. 1. συνίστημι] see
note on iii. 5: συνίστησιν.

διάκονον] not necessarily im-
plying an *office*, but the devo-
tion of a Christian woman to
the service of the poor and sick.

Κεγχρεαῖς] Act. xviii. 18:
κειράμενος ἐν Κεγχρεαῖς τὴν κεφα-
λήν· εἶχεν γὰρ εὐχὴν. The men-
tion of Cenchreæ is one indica-
tion of the date of this Epistle;
viz. during St Paul's second visit
to Greece, Act. xx. 2, 3.

2. παραστήτε] 2 Tim. iv. 17:
ὁ δὲ κύριός μοι παρέστη καὶ ἐνε-
δυνάμωσέν με.

3. Πρίσκαν καὶ Ἀκύλαν] (1)
at Corinth, from Rome, Act.

xviii. 2 (Πρίσκυλλαν): (2) at
Ephesus, Act. xviii. 18, 19, 26.
1 Cor. xvi. 19: (3) at Rome, as
here: (4) at Ephesus (probably),
2 Tim. iv. 19.

4. τράχηλον ὑπέθηκαν] ha-
zarded life; possibly in the tu-
mult at Ephesus, Act. xix., of
which he speaks with equal
emphasis in 2 Cor. i. 8, &c.:
τῆς θλίψεως ἡμῶν τῆς γενομένης
ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-
βολὴν ἐβαρῆθμεν ὑπὲρ δύναμιν,
ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ
ζῆν...ὅς ἐκ τηλικούτου θανάτου
ἐρρύσατο ἡμᾶς κ.τ.λ. Perhaps
also 1 Cor. xv. 32: εἰ κατὰ ἄνθρω-
πον ἐθνηριμάχησα ἐν Ἐφέσῳ.

5 ἐκκλησῖαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν
ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπη-
τόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χρι-
6 στόν. ἀσπάσασθε Μαριάν, ἥτις πολλὰ ἐκο-
7 πίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ
Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους
μου, οἳτινὲς εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
8 οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. ἀσπά-
σασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ.
9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν
Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά-
10 σασθε Ἀπελλὴν τὸν δόκιμον ἐν Χριστῷ. ἀσπά-

8. Ἀμπλιάτον.

στ. μου.

9. ἐν κυρίῳ.

5. τὴν κατ' οἶκον] 1 Cor. xvi. 19: Ἀκύλας καὶ Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Col. iv. 15: Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Philem. 1, 2: Φιλήμονι τῷ ἀγαπητῷ...καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ.

ἀπαρχὴ τῆς Ἀσίας] so Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας, 1 Cor. xvi. 15.

τῆς Ἀσίας] for this limited sense of Asia compare, e.g., Act. ii. 9: Πόντον καὶ τὴν Ἀσίαν. vi. 9: τῶν ἀπὸ Κιλικίας καὶ Ἀσίας. xvi. 6: διελθόντες δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπεύραζον εἰς τὴν

Βιθυνίαν πορευθῆναι κ.τ.λ. 1 Pet. i. 1: ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας. Apoc. i. 4, 11: ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ...εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειραν καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

7. συγγενεῖς μου] as vv. 11, 21: probably, *my countrymen*; Jews like myself.

συναιχμαλώτους μου] if taken literally, seems to refer to some imprisonment not mentioned in the Acts: ἐν φυλακαῖς περισσotέρως, 2 Cor. xi. 23.

γέγοναν] Alexandrine form of γεγόνασιν.

σασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε 11
 Ἑρωδίωνα τὸν συγγενὴ μου. ἀσπάσασθε τοὺς
 ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ἀσπά- 12
 σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας
 ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
 ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε 13
 Ῥούφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα
 αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέ- 14
 γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν
 αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ 15
 Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ
 Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.
 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. ἀσ- 16
 πάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς 17
 τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν
 διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλί-
 νατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ 18
 ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν

17. ἐκκλίνετε.

11. Ναρκίσσου] possibly the freedman of Claudius.

13. Ῥούφον] the same proper name occurs in Mar. xv. 21. τὴν...καὶ ἐμοῦ] *who has been as a mother to me.*

16. ἐν φιλήματι ἀγίῳ] 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.

17. διχοστασίας] Gal. v. 20:

ἐριθείαι, διχοστασίαι, αἵρέσεις.

ἐκκλίνετε] 1 Pet. iii. 11 (Ps. xxxiv. 14: LXX.): ἐκκλινάτω δὲ ἀπὸ κακοῦ.

18. τῇ ἐαυτῶν κοιλίᾳ] *their own appetite*: an allusion to the interested motives, love of gain, &c. of the false teachers. Phil. iii. 19: ὣν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ

κοιλία, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας
 19 ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ
 ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῶν οὖν
 χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν,
 20 ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ Θεὸς τῆς εἰρήνης
 συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν
 ἐν τάχει.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 μεθ' ὑμῶν.

21 Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ συνεργός μου,

18. *om.* καὶ εὐλογίας.

20. συντρίψαι.

ἐπίγεια φρονούντες. 1 Tim. vi. 5: νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Tit. i. 11: διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν· εἶπέν τις ἐξ αὐτῶν... γαστέρες ἀργαί.

χρηστολογίας καὶ εὐλογίας] the distinction is that between *plausibility* and *flattery*.

ἀκάκων] *guileless*: Heb. vii. 26: ὁσιος, ἄκακος, ἀμίαντος.

19. ἡ γὰρ] *I am led to write thus by the universal report of your Christian obedience; which, while it causes me joy, makes me also anxious that it should not be abused by designing men to your injury.*

εἰς πάντας ἀφίκετο] see note on i. 8: ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

σοφοὺς... ἀκεραίους δέ] Matt. x. 16: γίνεσθε οὖν φρόνιμοι ὡς οἱ

ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 1 Cor. xiv. 20: μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε. Phil. ii. 15: ἄμεμπτοι καὶ ἀκέραιοι.

20. συντρίψει] a term selected probably with special regard to Gen. iii. 15.

τὸν Σατανᾶν] the name (meaning *enemy*) occurs on three occasions in the Old Testament (in each case rendered in the LXX. by διάβολος); 1 Chron. xxi. 1. Job. i. 6, &c. ii. 1, &c. Zech. iii. 1, &c.: frequently in the New, beginning with Matt. iv. 10.

21. Τιμόθεος] was sent on into Macedonia and Greece from Ephesus (Act. xix. 22; compare 1 Cor. iv. 17. xvi. 10); rejoined St Paul in Macedonia (2 Cor. i. 1); was with him in Greece

καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ 22
γράφας τὴν ἐπιστολὴν ἐν κυρίῳ. ἀσπάζεται 23
ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

(as here); and accompanied him on his return to Asia (Act. xx. 4).

Λούκιος] the name occurs also in Act. xiii. 1, with the addition ὁ Κυρηναῖος but identity cannot be inferred from a name so common. Λούκιος is not to be confounded here with Λουκάς for St Luke does not appear (from the use of the first person in the narrative) to have been with St Paul in any part of the interval between his departure from Philippi in Act. xvi. 40, and his departure from Philippi in Act. xx. 6. For anything that appears to the contrary, St Luke may have been stationary at Philippi during the whole of that period, comprising (near its close) the date of this Epistle. It would be an arbitrary supposition (though not absolutely contradicted by the language of Act. xx.) that St Luke had joined St Paul in Greece, and accompanied him thence into Macedonia when he changed his point of departure for Asia (Act. xx. 3). Nor is there any closer connection in Greek between Λού-

κιος and Λουκάς, than in Latin between Lucius and Lucanus.

Ἰάσων] of Thessalonica: Act. xvii. 5—9.

Σωσίπατρος] called Σώπατρος Πύρρον Βεροιαῖος, Act. xx. 4, where he is said to have accompanied St Paul into Asia, immediately after this visit to Greece.

22. ὁ γράφας] as the *amanuensis*. For St Paul's usual method of authenticating his Epistles, see 2 Thess. iii. 17: ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ οὕτως γράφω. 1 Cor. xvi. 21. Col. iv. 18. For a departure from his practice of employing an amanuensis, see Gal. vi. 11: ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

23. Γάϊος] see 1 Cor. i. 14, where he is said to be a Corinthian: we read also of Gaius a Macedonian (Act. xix. 29), and of Gaius of Derbe (Act. xx. 4), not to mention the Gaius to whom the 3rd Epistle of St John is addressed. The name (which is the Latin Caius) is, like Lucius in v. 21, too common either to prove an identity

ἀσπάζεταιται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς πό-
λεως καὶ Κούαρτος ὁ ἀδελφός.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ
εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις
26 σεσιγημένον, φανερωθέντος δὲ νῦν διὰ τε γρα-

24. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν· ἀμήν.

or to create a difficulty. Gaius of Derbe accompanied St Paul into Asia (Act. xx. 4) after this sojourn in Greece; but it is nevertheless most natural to understand the Corinthian Gaius to be here meant.

ξένος... ὅλης τῆς ἐκκλησίας] probably the Christian congregation at Corinth met at his house for worship: see references in note on v. 5.

Ἐραστος] like Timotheus, had been sent on from Ephesus into Macedonia, Act. xix. 22: at a much later period he is said on one occasion to have "remained in Corinth" (2 Tim. iv. 20).

ὁ οἰκονόμος τῆς πόλεως] *the treasurer of the city*: the city is not named, but Corinth may be probably inferred.

25. στηρίξαι] applied (1) to human agency, (α) another's, Luc. xxii. 32. Rom. i. 11. 1 Thess.

iii. 2: (β) one's own, Jac. v. 8. Apoc. iii. 2: (2) to *Divine* agency, as here and 1 Thess. iii. 13. 2 Thess. ii. 17. iii. 3. 1 Pet. v. 10. &c.

κατὰ ἀποκάλυψιν] *in accordance with the unveiling of a secret hidden in silence through eternal times, &c.* κατὰ ἀποκάλυψιν seems to be in apposition with κατὰ τὸ εὐαγγέλιον κ.τ.λ. above.

χρόνοις αἰωνίοις] *i.e., throughout the whole period from the beginning of time* (dative of duration, as ἰκανῶ χρόνῳ Act. viii. 11. &c.): thus πρὸ χρόνων αἰώνων (*before the commencement of time*) 2 Tim. i. 9. Tit. i. 2.

σεσιγημένον, φανερωθέντος δὲ νῦν] the same contrast in Eph. iii. 5. Col. i. 26. 2 Tim. i. 9, 10. Tit. i. 2, 3. 1 Pet. i. 20.

26. διὰ τε γραφῶν προφητικῶν] *and by means (by the aid of the corroborative testimony) of*

φῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου
 Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
 γνωρισθέντος, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χρι- 27
 στοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

27. om. φ̄.

al. τῶν αἰώνων.

prophetic writings; i.e., of the writings of the ancient prophets.
 iii. 21: δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. Compare 2 Pet. i. 19: ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον (*we have here a confirmation of the prophetic word*): showing the mutual confirmation of the Gospel and the prophetic writings.

εἰς πάντα τὰ ἔθνη] depends

probably upon εἰς ὑπακοὴν πίστεως, not upon γνωρισθέντος· *for obedience of faith unto (i.e., reaching, extending to) all nations.* See i. 5; where for εἰς πάντα τὰ ἔθνη we have ἐν πᾶσιν τοῖς ἔθνεσιν. Compare xv. 18.

27. φ̄] involves a breach in the construction: *to Him, I say.*

εἰς τοὺς αἰῶνας] see note on xi. 36.



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